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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME I

\$50,000 BONDS FOR SALE

Secured by property of Blue Mountain College and faith of Mississippi Baptists. Interest 6%, payable semi-annually. Maturing 1942-7. Write to D. M. Nelson, Clinton, Miss.

DON'T FORGET!

What?—The coming Evangelist Conference.
Where?—At Clinton, Miss. **When?**—June 11-14.
For whom?—Pastors and Laymen.

Why?—Because those of us who attended the Conference last year recall the pleasure and profit we got out of it. Because the program of the coming Conference gives promise of an overflow of good things. Because it is a fine place to relax for a few days in the midst of fellowship. Because it is the guarantee of fine preparation for a great Summer in Soul Winning.

Don't forget that there will be a nominal charge for board, but room and bed will be furnished free. However it will be necessary for you to bring some sheets, towels, a pillow and bed spread from home or bestir yourself and borrow what you need after you get there. The college furnishes the room and then leaves you to look after yourself, and that is fair.

Come along. Bring what you need, but leave your hammer at home and let there be no knocking there.

Yours for a fine Conference,
—Bryan Simmons.

MISSISSIPPI BAPTIST ASSEMBLY

Time

The Mississippi Baptist Assembly meets this year July 5-13. Heretofore it has been in August when it was difficult for many pastors to attend because of revival meeting in many of the country churches. It is hoped that all pastors will reserve this date and make arrangements to attend the Assembly.

Place

The Assembly will be held at Castalian Springs, two miles west of Durant. This is only a few miles from the geographical center of the state with highway facilities North, East, South and West.

Bishop Cannon well says that party Convention that would put a wet candidate on a dry platform would make itself a laughing stock by inveighing against corruption in the other party.

Pastor W. H. Morgan of Hartsville, S. C., is helping in a meeting at Central Church, New Orleans, of which Dr. E. F. Haight is supply pastor.

On Sunday, May 20, the body of Mrs. Sarah H. Wills was laid to rest in Roseland Park, Hattiesburg. She leaves a sorrowing husband, her companion for more than fifty years, also three sons, Rev. J. E. Wills and Atty. T. J. Wills, of Hattiesburg, and Dr. J. W. Wills, of Battle Creek, Michigan. Her husband, J. B. Wills and she were pioneers and honored citizens for many years in Lincoln County.

JACKSON, MISS., May 31, 1928

NEW SERIES
VOLUME XXX. No. 22

Company, Captain of the Hinds County Association, in addition to his cooperation with Mr. Hal J. Jones of Flora, and Mr. Forrest Copoor of Indianola, is organizing Hinds County Association for the purpose of making a thorough campaign in the interest of this worthy cause.

Simultaneous Action

As a denomination, we learn the importance of simultaneous action in all of our movements. We do greater work when we go together. Cooperation is impossible unless we have the time for beginning and all begin at that time and then cooperate on through. If we lay hold upon this Campaign right now with vigor and determination, it will not be a long drawn out one; neither will it be laborious, but it will be one of inspiration and a joy to all participating.

—R. B. Gunter,
Chairman, Campaign Committee.

The federal census bureau reports a decrease in the Two-seed-in-the-Spirit Predestinarian Baptists in the past ten years: Churches from 48 to 27; members from 679 to 304; gifts to all objects were only \$473.

You have noticed and will notice the advertisement of Mississippi College Summer School. Many teachers and others are glad to avail themselves of this great opportunity. And there is no place where the fellowship is better or more inspiring. Pack your grip and come on.

On May 14th, a Universalist minister, C. E. Rice, was "ordained to the priesthood of the Episcopal Church by Bishop Slattery of Massachusetts". The unusual thing about this is that he does not cease to be a Universalist, though he is retired as a minister, but "without giving up or denying his fellowship or his ministry in the communion to which he belongs". It seems he is through preaching and retires into the Episcopal priesthood, though not into the Episcopal Church. Don't ask us how it is done, nor what the benefit expected on either side.

Dr. Decell, presiding elder of the Jackson district, came to a meeting of Baptist preachers last week to say that he desired that Methodists would share in whatever honor the Baptists have come into by being bitterly arraigned for their faithful adherence to the cause of prohibition. He had with him a number of papers to show that the stand taken by the Methodists north and south is for unwavering loyalty to the constitution of the United States, including the eighteenth amendment, irrespective of political parties.

As to whether it would be violation of personal honor or party loyalty for one to vote against a nominee whose conduct and views are subversive of public morals and the federal constitution, Dr. Mullins told this story. A certain man in Kentucky had said that he would vote for the Democratic nominee if he were a 'yaller dog'. Next year he was stumping the state for the Republican nominee. When reminded of his previous yaller dog promise and asked for an explanation, he replied "I did say I would vote for a yaller dog, but that is as far as I would go."

**SPANISH WORK IN NEW ORLEANS A
BY-PRODUCT OF THE BAPTIST
BIBLE INSTITUTE**

R. P. Mahon

The Spanish Department of the Coliseum Place Baptist Church is one of the finest pieces of mission work I have ever seen. For several years, it had been in the hearts of some of us to attempt such a work, but we had never had the workers to begin the undertaking, and providentially it was deferred from time to time. In His own time, the Lord sent to the Baptist Bible Institute some students from Spanish speaking countries, and through the consecrated labor and life of one of them this work was begun less than two years ago.

Since the Coliseum Place Baptist Church is a downtown church and in the midst of a large Spanish speaking population, the work very naturally has been done there. It was decided from the first that we would not call it a Spanish Mission but would call it the Spanish Department of the Coliseum Place Baptist Church. A few people were found who had accepted the Gospel before they came to New Orleans, and some few were already Baptists. These formed a nucleus of the little congregation, and they went to work to gather in those who had never heard the Gospel, and little by little their number increased. A Sunday School was organized with two classes, one for men and one for women, with regular preaching services every Sunday. On Thursday night, they have their weekly prayer meeting, and every Friday evening they gather, some twenty or more, for the study of the New Testament.

Their pastor, Brother Isaias Valdivia, is at present teaching the Gospel of Matthew, chapter by chapter. They ask questions and discuss very freely among themselves the Scriptures, Brother Valdivia prudently and wisely directing them in this study.

It was the writer's privilege last Friday night to be present at this class, and I have never attended a more enthusiastic, a more interesting, or a more helpful Bible study class. I am profoundly convinced that what we need is more Bible study, just as Brother Valdivia is giving to these people, rather than giving all of our time and attention to the study of books about the Bible.

On Tuesday night of every week, the writer teaches a class in English. This class is for the benefit of all Spanish speaking people who desire to learn English, and at the same time, it is made a means of Gospel propaganda, and many are brought into the atmosphere of the church through the means of these classes who perhaps would not be willing to attend a regular religious service.

All the converts made in this department are received by the church and baptized by the pastor, and every time the church observes the Lord's Supper, all of the Spanish members go in a group to the auditorium to take part in this ordinance.

The church pays Brother Valdivia a small salary, and he makes regular reports of the work done to the church in monthly conference. Mr. Torres, a young Mexican student at the Institute, renders valuable assistance, while others, without remuneration, give their time and talent in carrying on this glorious work. It is remarkable the enthusiasm they put into their work, when we consider how little opportunity they have had of knowing the Gospel and knowing how to carry forward the work of the Lord.

We have no difficulty in teaching them to contribute of their means for the support of the church, and they report a hundred per cent contributors to the budget, and in addition to this, a large per cent of them give regularly to our church building fund. There are from eight to ten thousand Spanish speaking people in New

Orleans, and so far as I know, this is the only work being done by any Evangelical Christians for the saving of these people who have come to make their homes in our midst.

This has been made possible only by the presence of the Baptist Bible Institute, for here we have found and trained the workers, and if the coming of the Institute to New Orleans had done nothing else, this wonderful work among these people within the last two years would have justified its existence.

B. Y. P. U. WORKERS OF THE SIXTH DISTRICT

Liberty extends to you a very cordial invitation to attend the convention which meets with us Monday afternoon, May the 11th at three P. M. We hope to have each B. Y. P. U. represented. Please send the names of those coming from your Union. We want to provide homes for all and if you give us this information in advance it will help us very much.

—Homer H. Webb, Pastor.

Recently we closed a fine meeting with Tabernacle Church, of Little Rock, Ark. Rev. A. A. Walker is the pastor. There were 20 additions to the church. The attendance at night was unusually large and interest good throughout the meeting. Bro. Walker is closing his tenth year as pastor there, and is much loved by the people. He has done a splendid work.—W. E. Farr.

Brother R. C. Cooper, of Morton, says there have been five deaths in the Cooper family in the past four or five months, but he, the oldest, survives. He is one of those who never expects to see Al. Smith in the White House.

A VISIT TO BEDFORD, ENGLAND
By Mrs. P. I. Lipsey, Jr.

London, England.—I have just paid a visit to John Bunyan's old home town, Bedford, 50 miles north of London.

On arriving at Bedford by train, I got a taxi driver to take me to the home of the Rev. Bernard C. Cockett, pastor of the Bunyan Meeting. Bunyan Meeting is the church built on the site of the barn where the author of *The Pilgrim's Progress* actually preached for 16 years and was pastor for 32 years, during the Puritan era.

But Mr. Cockett, his wife told me, was in London, arranging for the big meeting on May 26, 27, 28 in celebration of the 300th anniversary of Bunyan's birth. She lamented her husband's absence, saying he would have delighted to show me about and through the Bunyan landmarks.

Mrs. Cockett showed great interest in the inquiring visitor from America. She asked me all about myself and my husband and cross-examined me closely as to my reason for being there. While we talked—exchanging volleys of questions—her little round-faced three year old daughter clung to her mother's skirts and showered me with shy baby smiles.

Leaving the pastor's home full of directions about where to go, I walked around the corner to Bunyan Meeting. This is a square-cornered, modern-looking brick building, erected in 1849. Its yard is full of old gravestones, some so ancient that inscriptions are worn away. I shook the iron gate and found it locked, then went on to the caretaker's house adjoining. I had to go around to the back of the house and then to the rear door of the church itself before I could find him. He was sweeping out the "meeting" and superintending its cleaning by a group of women.

"Are you the caretaker?" I inquired confidently.

"Yes", he responded, not very cordially.

He agreed quite reluctantly to spare me "just one minute" to show me the Bunyan relics, for he was too busy to waste much time with me. But once we were in the museum, an upstairs

room of the church, he warmed up a bit when he learned that I had real and intelligent interest in the books and documents which pertained to the great Baptist preacher and writer.

He then took me through the church to show me the oak Communion table which has been in use for nearly three centuries, the doors of the Bedford gaol which are set in the church porch, and the great carved bronze doors presented to the church by the Duke of Bedford.

The next place I visited was the stone bridge over the River Ouse. I could find no trace of the town gaol and toll house, where Bunyan once spent six-months imprisonment. The river itself is very placid and beautiful as it winds slowly along the meadows.

The bus which was to take me to Elstow, the village where Bunyan was born, started from the Bunyan statue presented to the town by the Duke of Bedford. This statue represents a very handsome gentleman "standing as if it pleaded with men". Occupying the corner of a tiny park, in the High Street, it is seen and admired by hundreds every day.

Elstow is a quaint little village a quarter of a mile from the end of the Bedford bus line. From the bus I walked along a hawthorn bordered lane, drinking in the beauty of thatched cottages, tiny orchards with chickens and cows and goats, and one lovely rock garden behind a cottage gate left open. A great stone church towered over the village, enhancing its beauty. It seemed to me a fine place for a growing boy—this little town where the tinker's boy grew up.

I sought the cottage where Bunyan and his first wife, the "Mercy" of his famous story, came to live when they married, after John returned from serving in Cromwell's army. I found an old lady living there. She told me that only the oak beams and the inside wall remained of the original cottage. She took such pleasure in telling me what she knew that I remarked she must like to live there.

"I do", she said. "We are mighty proud of these old places."

Following her directions, I went to find another old dame who kept the key to the ancient meeting house called the "Moot Hall" and looking like an old top heavy barn. It stood on the edge of the village green where young John Bunyan used to romp and swear so loudly. At her cottage, the dearest plump old lady answered my knock. She was Mrs. Bowler, 93 years old, the pride of the little town.

She took her key, put on a cape and a quaint old hat, and we walked at her slow pace to the Moot Hall. She chatted brightly, talking in a sweet drawl which was much like my own Southern speech interspersed with bits of Cockney.

"Do the little boys still play 'tip-cat' on the green?" I asked, remembering the Bunyan lad's favorite sport.

"Yes", she said. "See that sun-dial out there? Well Bunyan used to play out there while the people were in church"—and she added with confiding honesty: "I read that in a little book about Mary Bunyan."

I asked her how the game of 'tip-cat' is played. But the little old lady did not know; it had not been a girl's name. Later I found out that 'tip-cat' was something like this in Bunyan's day:

Two sticks, perhaps specially shaped and hardened, about ten inches long, are placed on the ground, one on top of and across the other. They are so placed that when the under stick is struck sharply by the player, the top stick is flipped (tipped) into the air. With a third stick, club or paddle, the player knocks the struck stick when it is flipped into the air. The object seems to be to knock the stick as far as possible, or perhaps there was a target and accuracy of the knocking was the test of skill. Players knocked in rotation.

(Continued on page 6)

Thursday, May 31, 1928

THE BAPTIST RECORD

8

Housetop and Inner Chamber

Des Moines University (Fundamentalist, Iowa) has recently reduced its debt by \$14,000.

The Foreign Mission Board reduced its debt over \$100,000 between Jan. 1 and May 1.

Second Ave. Church, Laurel, will pay the expense of Pastor Fagan to the Baptist World Alliance at Toronto.

If you propose to go to the Baptist World Alliance you must have a delegate's card from Dr. R. B. Gunter of Jackson.

New Mexico has about 150 Baptist churches of all sorts and about one-third of these are partless. Here's a field for Home Missions.

For the first time we heard Southern Baptists applaud a sermon. When Dr. Hobbs closed his sermon there was a sporadic clapping of hands.

Rev. F. M. Purser, of Oxford, was made member of the Foreign Mission Board from Mississippi; Dr. L. T. Lowrey member of the Education Commission.

Brother J. H. Cothern, of Poplarville, highly recommends Rev. T. J. Blass, of Piave, as preacher and pastor to any good church. He has also had successful experience as a teacher.

Evangelist A. D. Muse writes: Sunday, May 13, we closed a tent meeting with Calvary Baptist Church, Corsicana, Texas, Rev. Barney Thames, pastor. There were 86 accessions to the church.

Somebody says that 1930 will be the nineteenth centennial of Pentecost and urges a revival on that ground. It takes something more than a centennial to awaken a desire for a revival. May the Lord send it before 1930.

The Religious Herald calls attention to the fact that in California's primary preference election Mr. Hoover received about twice the vote given all the Democratic candidates. This is not much comfort to the governor of New York.

Is the vice-presidency of the Southern Baptist Convention just a salute of honor to certain good brethren, who have no special function? This year two of the four were incapable of presiding because of deafness.

The American Baptist believes that union of Presbyterians and Methodists is probable on account of present day apostasy from an authoritative Bible, in spite of their being antipodal as to salvation by grace or by works.

Many "introductions" to sermons and articles in our papers could be left out and never missed. Rise and fire. Get up your steam before you appear in the pulpit. Don't wait to load your gun till you stand before the people.

An editorial in the Commercial Appeal says Mrs. Ross, former governor of Wyoming, believes Al. Smith will enforce the prohibition law if elected President. All who believe that please stand on their heads till their brains run down.

Resolutions of appreciation were passed by the faculty of the Baptist Bible Institute expressing high regard for Drs. G. H. Crutcher and C. C. Carroll, retiring members of the faculty, and the resolutions were unanimously adopted by the faculty and student body.

Dr. W. W. Hamilton in conducting a devotional service at the Convention used three scriptures for which the B. B. I. stands:

Be thou faithful unto death.
Be of good cheer.
I am with you.

Brother Carl Howard, church clerk, reports that for the third year Pearce's Creek Church has called Brother L. Williams as pastor, who has a way of giving the foundation of any new church built of wood in fifty miles of Hattiesburg.

The Southern Agriculturist thinks mission boards should give special attention to Boston; as one-third of the girls at Radcliffe College and one-half of the Harvard students approve of companionate marriage. Any sort of marriage will do for goats.

First Church, Grenada, comes in with the list of families and The Baptist Record will go to them all. This movement is still going strong. How about your church? Remember the paper goes for half price when the church sends it to ninety per cent of the families.

A placard on the wall of the Convention Hall informed us that the income of Southern Baptists for one day is \$4,383,562 which would go a long way towards liquidating a total indebtedness of \$5,285,034. God holds each of us responsible only for his part of it.

It looks as if "woman in politics" is not an unmitigated blessing to the world. Mrs. Nellie Tayloe Ross, governor of a northwestern state, is reported as out making speeches for Al. Smith. Another woman governor holds the record for pardoning criminals.

Pastor J. C. Richardson of Poplarville preached the Commencement Sermon for Clarke College this year. He was graduated from Clarke in 1913, later from Mississippi College and the Theological Seminary. Judge Hardy Stone of Meridian delivered the baccalaureate address.

Editor L. L. Gwaltney as chairman of the Efficiency Committee had charge of the platform during the consideration of that report and handled the matter satisfactorily to everybody, at a time when everybody was on the tiptoe of interest. Everybody who wanted to express an opinion had a fair chance.

Some of our Mississippians were sorely missed at the Convention. Three of the four who belonged to the Executive and Promotion Committee were absent. Dr. R. B. Gunter was kept at home by a severe attack of tonsilitis. Brethren M. P. L. Love and Edgar Holcomb were missing also.

In discussing the question of continuing or discontinuing the Education Board, one brother said Southern Baptists have more ignorance than any other denomination. Another said we have more schools and more money invested in education than any other denomination. Both were probably right.

Dr. R. B. Gunter was sufficiently recovered from his attack of tonsilitis to preach the commencement sermon for the Southwestern Baptist Theological Seminary at Fort Worth. It goes without saying that those people were given something worth thinking about the rest of their lives.

Dr. W. M. Burr passed away at his home in Winter Park, Fla., May 8th. He was many years ago pastor of First Church, Vicksburg, and later pastor at Greenville and Greenwood, Miss. He was born in Robertson County, Tenn., near the Kentucky line, 81 years ago; was educated at Bethel College and at the Louisville Seminary. He married Miss Ada Neilson, of Oxford, Miss., in 1890, who survives her husband. Many Mississippi friends remember him affectionately.

Evangelist T. T. Martin has published a tract on the situation at William Jewell College in Missouri, in which he sets forth that the fight is on and will go to the finish between orthodoxy as represented by President Weyman and rationalism as represented by certain members of the faculty who sided with Slayton, a former professor who is now minister of a Unitarian church.

From time to time the great throng at the Convention was thrilled by the singing. Two converted Jews, father and son, Rosoff by name, greatly moved the people because of their sufferings for Christ's sake. Prof. E. O. Sellers filled us with joy in singing Hallelujah for the Cross, the congregation breaking into the chorus at last. The B. B. I. Quartet delighted the messengers. Mr. Robert Coleman was sensible in his conduct of the song service.

Brother A. W. Talbert writes: Since our new pastor, Rev. R. B. Patterson, has been on the field of Davis Memorial—six months—we have had eighty-one additions to our membership. The Sunday School enrollment has almost doubled itself. The B. Y. P. U.'s remain as before his coming—all A-1. Our finances have more than doubled within the last two years. I am proud to mention the fact that we have paid over half of our quota for this year to the Program of Missions. Brother Patterson is a man of splendid executive ability.

The officers of the Convention and others near the front of the auditorium imagined that a speaker could be heard throughout the building. But we sat in various parts of the room and can testify that a large part of the audience heard only a small part of the speeches. The committee was sensitive about the acoustics of their building. And most speakers were sensitive about the carrying power of their voices, but a great deal of the convention was lost to many would-be hearers. Why can't we have electrical amplifiers in our conventions?

We are hearing a great deal from Catholics now about intolerance of Protestants. Here is a copy of letter furnished us by Rev. Barney Thames, written by Mrs. M. L. Delk, who teaches in Acadia Academy, a Baptist Mission School in Louisiana, which throws some light on Catholic "tolerance":

"John Vidrine, whom I helped in meeting last summer at Basile, baptized a man and his wife last Sunday, April 29th, about five miles from here. Monday morning following, the landlord's son, together with a negro, came to the home of those whom the preacher had baptized. The son held the woman while the negro beat her. The little boy ran to field where his father was at work to tell his daddy what was happening. The father came to the house. The son and the negro beat him, striking him on the head with a piece of iron, into insensibility. The landlord then put them off his farm where they had their crop planted. As soon as the man was able, he came to Mr. Vidrine (Vidrine is a Baptist preacher, student in Acadia Academy and student pastor) to get him to help find work and shelter for the victims of 'Rome's paw'. Mr. Biever, a German Baptist, needed a hand and therefore took him and his family. Some of the men went to town to see if anything could be done in court about it."

WEST LAUREL, JONES COUNTY

We closed on May 8th, a Stewardship Institute with the West Laurel Baptist Church, of which Bro. W. E. Hellen is Pastor. This is the second Stewardship Institute held in this church, and a large number had their Diplomas and Tithers Seals already. As result of the work done in this institute eighty Diplomas and Seals were awarded. TWENTY-NINE PROMISED TO TITHE.

Editorial

IMPACT OF THE MASS

By this is meant, in religious circles and discussion, the enhanced or increased force and effectiveness given an idea or a project by combination of all moral forces and simultaneous activity of Christian bodies acting as one. For example, it is desired to secure the enactment or enforcement of laws bearing on moral or social matters, someone suggests that all the various denominations combine in an appeal or protest to the legislatures or administrator. Or if it is desired to influence corporations, let all Christians present a "solid front" that the impact of a large mass may by its very weight of members procure the desired results.

This method appeals to many people because of its supposed efficiency in securing quick results. The result is a demand for big organizations, federations and union of churches or denominations. We are not discussing specifically the question of union of denominations, its advantages or disadvantages; but we wish simply to raise one question: is the securing of desired objects by impact of a great mass the Christian way of getting results?

Our contention is that this is not only not Christian, but that it is absolutely unchristian. To attain an end which may seem good in itself by means which are not good is to fail. Some wrong methods of attaining ones object are by cunning, by compromise and by force. Paul said the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

The danger which has ever confronted Christianity is the substitution of cunning or compromise or force for the truth of the gospel and the appeal to men's consciences. When Jesus began his ministry Satan suggested to him the employment of his power to transform stones to bread. He declined. He suggested that he could have all the world for his dominion in a jiffy by a slight concession. All he had to do was bend the knee to him. He declined. Pity that his followers, even preachers, have not always followed the example.

The story is that Constantine saw a cross in the sky and heard the words "In this sign thou shalt conquer". If so, he was not obedient to the vision for he turned away from the self renunciation for which the cross stands, and started a great ecclesiasticism by which he sought to subdue the world. The Roman Catholic Church is the most complete reversal of the spirit and religion of Jesus which can be imagined. It is just effort to substitute human machinery for the truth of the gospel and the Spirit of Christ. All of this "Impact of the mass" is an imitation of Romanism.

We are not seeking to prejudice thought by the use of this language; but to twaken it. The "impact of the mass" is a substitute for reason, truth and conscience. It is an effort to do by force what we do not believe can be done by persuasion, enlightenment, appeal to conscience and trust in the working of the Spirit of God.

Jesus knew nothing of this idea of the impact of a great mass to impress the world with the truth; and there is nothing in his teaching or in the conduct or teaching of the apostles that would indicate that he ever expected to avail himself of it. He went barehanded with the truth against the great mass of ignorance and entrenched wrong of the world. He preached repentance to the individual, and demanded righteousness as the proof of repentance. His approach was always to the individual conscience, and he would have refused the help of Rome or

the sanhedrin to prop up his kingdom or enforce his decrees.

Just so far as we depend on the influence of mass opinion, or influence to bring in the kingdom of God, just so far we shut the gate of conscience to the message of truth. The two cannot be combined nor united to advance the cause of Christ. The kings and the generals in the middle ages were accustomed to drive their people in herds into the baptismal waters to "make them Christians". But we are slowly learning that the kingdom of heaven is within you. You can't hatch chickens by running your eggs through a threshing machine, but by putting them into an incubator.

The number of Northern Baptist Churches decreased in 10 years from 8,148 to 7,612; but the membership increased from 1,232,135 to 1,290,438. The total contributions of these churches in 1926 was \$27,653,822, about one-fourth of which was for missions and benevolences. Total contributions in 1916 were \$16,082,462.

Pastor Leo B. Golden says he has never known a more cordial reception given to any preacher than was given him and his family on arrival at Shelby. The house swept and garnished; the pantry full, leaving nothing to the imagination. He has settled down to work and asks to be remembered in the prayers of friends.

There were 13 colonies, the first flag had 13 stars and 13 stripes. Our quarter dollar has 13 stars over Liberty's head, 13 leaves in the olive branch held by the eagle, 13 thunderbolts in his talons, 13 bars in the shield, 13 feathers in each wing, and 13 letters spelling "quarter dollar." And it is perfectly good money.—Sel.

The daily papers of May 25, bring the news of a treaty signed between Japan and the northern war lord, Chang Tso Lin, in China, by which Japan is given a protectorate in Manchuria, the possession of the ports there, the right to build and operate railroads; also two ports for 99 years in Shantung province. This is a complete betrayal of China by a general who was losing in the fight and sold out for Japanese aid. Whether this can stand with the Chinese or be approved by other nations is yet to be seen.

Dr. J. Frank Norris, of Fort Worth, Texas, through attorneys has filed suit in Jackson, Mississippi for \$100,000 for libel against Editor Fred Sullens and The Jackson Daily News. When Dr. Norris came to Jackson March 10, and delivered a prohibition lecture in the auditorium. At that time the Jackson News referred to him as "a cowardly and cold-blooded murderer who shot down an unarmed fellow without the slightest excuse or justification". So far as we recall Dr. Norris has never lost a case in court.

"Wouldn't we preachers and teachers and Christian citizens generally make a beautiful display of principle and patriotism in going up to the polls to register our protest against dishonesty in government by voting for a man who received his political education from Tammany Hall, who became politically prominent through its support, and whose mention, even for the high position of President of the United States is due to the fact that the law-breaking wets are confident that he will do their will?" Bishop in Texas Advocate.

To those going to Toronto: Railroad tickets for eleven days are sold for a fare and a half; thirty day tickets for a fare and three-fifths. No single rooms in hotels; arrange for a room-mate. Address Hospitality Committee, Baptist World Alliance, 99 Dundas Street E., Toronto, 2. Hotel reservations made direct with hotel. No hotels near Exhibition Grounds where Congress

meets, but street cars are convenient. You must carry Credential Certificate from Dr. R. B. Gunter. Have your mail addressed to you while in Toronto, care Baptist World Alliance, Congress P. O., Exhibition Grounds, Toronto, Canada. Don't expect this announcement to be repeated. Put it in your memorandum.

The Christian Advocate of Nashville says, "The Board of Missions (of the M. E. Church, South) went on record as opposed to the nomination of any candidate for high office whose utterances and past record indicated his lack of sympathy with the eighteenth amendment, and called upon all the people to unite to defeat such candidate. In this connection it was announced that the Woman's Missionary Council has appointed a delegation to attend the Democratic National Convention at Houston and there cooperate with other delegations of women to bring about the defeat of such candidates." Listen now and see if you don't hear somebody say, "These folks are traitors".

Dr. Josiah Crudup, pastor of the Baptist Church at Belzoni, Miss., is a fine spirit, a brother loved, a strong preacher, a pastor who really has the shepherd heart, and a most dependable and effective denominational leader. It was indeed a great loss to Georgia and our Baptist forces here when Mississippi wooed him and won him to the pastorate at Belzoni. All that one can say of Dr. Crudup and much more might be said of his fine wife. Why he left Georgia and went to Mississippi I do not understand but we expect as soon as we can to enter the lists with Mississippi in an effort to bring him back where he belongs. Meanwhile treat him well for he is worthy of your best.—Arch C. Cree, Secretary.

ATTENTION, BRETHREN!

Remember that our pastors' conference begins at Clinton on the 11th of June. Three or four days of fellowship and feasting await us. Make a place for this in your June program.

All will be entertained in Jennings Hall. There will be no charges for room, lights and water. The only cost will be 25 cents a meal at Jennings Hall. Only \$3.00 for four days. The college has no bed linen or towels. So just drop into your suit case two sheets, one pillow case, a couple of towels and a bar of soap.

Those selected to bring messages at different hours will inform and inspire us. We want you to come and shall be disappointed if you do not come.

B. H. Lovelace,
M. O. Patterson.

A CHALLENGE TO DEMOCRACY (Editorial in Jackson Daily News)

The Southern Baptist convention, in session at Chattanooga, adopted a resolution pledging the membership of that denomination to oppose any "wet" candidate for President and disregard party lines "rather than see any such person become the nominee, or, if nominated, ever become President by our vote."

In other words, the Southern Baptist convention seeks to pledge the members of that denomination to bolt the Democratic party and vote for the Republican nominee rather than support Gov. Al. Smith, whose nomination at Houston is now almost as certain as death and taxes.

The Southern Baptists will not do anything of the sort—at least not in considerable numbers.

An overwhelming majority of Baptists in the South are Democratic, and they will remain Democratic.

It was impudent, arrogant, and utterly without authority, to say the least of it, for the Southern Baptist convention to pledge its great body of

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membership to party treason rather than support a candidate who has incurred the opposition of some of its leaders.

Worse still it is violative of the spirit if not the actual letter of the constitution providing that there shall be no union of church and state.

Speaking for the Baptist Democrats in Mississippi, they have never allowed a church court, large or small, to dictate their political thought, and they will not do so in this instance—not in numbers sufficient to influence the result at the November elections.

This arrogant and impudent effort of the Southern Baptist convention to dictate the affairs of Southern Democracy cannot be passed without serious thought, and it certainly must not be passed up without plain rebuke.

When party treason is thus openly urged by a church court whose solemn duty it is not to meddle in political affairs, then it is high time to call the hands of these would-be dictators who seek to assume a Mussolini-like authority.

Gov. Al. Smith may not be the first choice of the Democratic party in Mississippi for President—as a matter of fact this state has no first choice—but if he is chosen the party standard-bearer at Houston next month he will deserve and must receive the support of all loyal Democrats, regardless of their religious affiliations—Jew or Gentile, Catholic or Protestant.

To withhold such support means that you must first desert the Democratic party and wear the brand of traitor on your brow—a rather harsh phrase, but an accurate analysis of the situation.

Since the Southern Baptist convention has sought to exercise an authority it does not possess, it is now up to the Democratic party in this commonwealth to assert its own authority and hurl back a defiant challenge, at the same time administering some wholesome party discipline.

The Democratic state convention meets in Jackson a few days hence to name delegates to the Houston Convention.

The first action of our state convention should be the adoption of a resolution instructing election officers in charge of the senatorial, congressional, and judicial primaries to be held in August to require this pledge of all persons offering to vote in the primaries:

"Do you hereby promise to support the Democratic ticket at the general election in November?"

Persons unwilling to make this pledge should not be allowed to vote in the August primaries for the simple reason that they are not Democrats.

In other words, you cannot be a Democrat in August and a Republican in November.

You are either a loyal and devoted member of the Democratic party, or you are not. Democracy cannot and will not tolerate hybrids, half-breeds, renegades, and traitors within its ranks.

We believe the Democratic state convention, composed of delegates chosen to once more enunciate the principles of that party made glorious by Jefferson, Jackson, Cleveland, and Wilson, will have the courage to adopt a resolution of this character.

At least, it is the first and foremost duty of the body to do so, otherwise the traditions for which we have so long cherished a deep and abiding reverence will be set at naught.

A Democrat is a Democrat, heir to a precious inheritance—born in the blood—not a vassal or a dumb brute to be driven away from his party by the whims and prejudices of religious zealots. Church and state in this commonwealth, and throughout the entire nation, must remain forever separate. The first successful domination of political affairs or party government by any religious body, regardless of its name or strength, means that government of the people, by the people, and for the people, will perish from the face of the earth.

PROTEST BY BAPTISTS

(Offered by Baptist Preachers in and near Jackson for publication in Jackson Daily News)

We deplore, we resent, we condemn the unwarranted, unjust, malicious attack made by the Editor of the Jackson Daily News upon representatives of the Southern Baptists assembled in Convention at Chattanooga, Tennessee. The attack appears as an editorial on the front page of the Jackson Daily News of May 24th, under the caption, "A Challenge to Democracy". The caption is deliberately misleading. The editorial betrays inexcusable ignorance of Baptist polity and principles. It betrays, furthermore, a studied effort to be unfair and to misrepresent the messengers of a great religious denomination.

We desire in this statement to give to the public the false and misleading statements in this slanderous editorial and to present carefully the Baptist position on the great issues involved.

1. We condemn the false representation of the action of the Southern Baptist Convention assembled at Chattanooga—"The Southern Baptist Convention in session at Chattanooga adopted a resolution pledging the membership of the denomination to oppose any 'wet' candidate for President . . ." Such a statement is preposterous to Baptists and betrays gross ignorance of the democratic polity of Baptist bodies. The only human authority amongst Baptists is to be found in local Baptist churches. Baptist Conventions are simply deliberative bodies with no authority to pledge the denomination to do anything. The resolution passed by the Southern Baptist Convention pledges nobody, except those who voted for it. That body did not, and could not, pledge the denomination to such action; neither was that body "seeking" to pledge the membership of that denomination as falsely represented in the editorial.

2. We condemn the false representation of the Baptist attitude toward the "union of church and state" involved in this statement: "Worse still it" (referring to the resolution) "is violating the spirit, if not the letter of the constitution, providing that there shall be no union of church and state". Whether this statement is due to ignorance or a malignant disposition, the writer of the editorial can testify. One thing is certain, it utterly misrepresents the Baptist attitude toward the separation of church and state. Two great ideas are involved in the union of church and state; namely, the actual or attempted exercise of control over the state by the church, or over the church by the state. Throughout their long history, Baptists have set themselves against both of the ideas, contending for a free church in a free state. The resolution passed by the Southern Baptist Convention was in no sense a violation of this blood-bought principle. Baptists, as well as others, have the right vouchsafed by democracy, to pass upon the qualifications of men who are to be promoted by their right of franchise to official positions. Baptists at Chattanooga were simply announcing to the world that they proposed to exercise this right vigorously. This they will continue to do.

3. To refer to the Southern Baptist Convention as a "church court" seeking "to dictate the affairs of Southern Democracy" is a deliberate misrepresentation of that religious body. Every messenger composing it would resent such an insinuation. In passing the resolution they had no thought of dictating "the affairs of Southern Democracy". They were simply exercising their democratic right to pass upon the qualifications of men who are asking the electors of this nation to promote them to high office. We will welcome the day when only men true to the high ideals of this nation are promoted to office. We will stand for this principle with no thought of dictating the "affairs of Southern Democracy", or infringement upon the separation of church and state.

4. The messengers of the Southern Baptist Convention are charged in this editorial with having committed "party treason" and are designated as "traitors", "impudent", "arrogant", "hybrids", "half-breeds", "renegades". We shall not retaliate by calling the editorial writer ugly names. But "by their fruits, ye shall know them". We have no reference to political fruit either.

But we will not suffer a mass of filthy verbiage to be cloud the issue. It is the "wet" and the "dry" issue. This is a moral issue. And in the light of this moral issue, the right of free American citizens to pass upon the qualifications of those seeking high office at their hands, is brought in question. Have free American citizens the right to say what type of man for whom they will cast their vote? This self-appointed exponent of democratic principles says not. He would read out of the party all who insist on this right. He charges them with "party treason" and describes them as "traitors". If this be party treason, then thousands of white democrats of the south, of all denominations, are as certain to become "traitors" as a "wet" candidate is put forward for President. We would ask this self-appointed critic of Southern Baptists this question: would you vote for a colored citizen for President should he be nominated by the Houston Convention? Would you be a "traitor" to your party should you refuse to vote for this son of Ham? This editorial person would draw the "color line" sharply, but not the "wet line". There is a WHY. Baptist messengers assembled at Chattanooga announced to a free nation their fixed purpose to exercise their democratic rights in drawing the "wet line" in the coming election. They announced furthermore that they put loyalty to principle above a cheap party loyalty which masquerades in the robes of democracy covering the heart of anarchy. Any man who wilfully violates the laws of his country is an anarchist at heart, however much he may hypocritically profess to be a democrat.

"A Challenge to Democracy"? "A Challenge to Democracy"!! Great Caesar! The greatest defense of true democracy ever made is the repudiation by a free people, of men for high official position who are not loyal to the Constitution of this great nation and to the high ideals upon which the nation was founded. Democracy is government by the people. The Eighteenth Amendment to the Constitution is the fruit of democracy. By a democratic vote it became a part of the Constitution of the United States. To vote for a wet candidate is to become traitor to democracy and to the Constitution of the United States. The real challenge to democracy is to be found in that party treachery which hypocritically professes party loyalty while betraying the principles of true democracy.

Why has this self-appointed exponent of democratic principles singled out Baptists for this political grape-shot and canister? The great Methodist Conference assembled at Kansas City recently passed a resolution very similar to that passed by the Southern Baptist Convention. We have seen no protest from this Editor. Seemingly, he would not deny one denomination the right to pass upon the qualifications for official position. But when Baptists affirm the same principle he has a brain storm and runs the gamut of his editorial vocabulary to find dirty words with which to describe them. WHY? Thereby hangs an interesting story, all-of which we do not know. Will he tell the public why he has singled out Baptists for this malicious attack?

R. B. Gunter
H. M. King
P. I. Lipsey
T. J. Bailey
M. O. Patterson
B. H. Lovelace
W. A. Hewitt

R. L. Wallace
E. C. Crawford
B. E. Massey
D. A. McCall
R. B. Patterson
J. P. Harrington
Wayne Alliston

MEDITATIONS IN GOSPEL OF MARK
By J. L. Boyd

Mark 3:7-21: In the previous paragraph we saw how that the Pharisees, bent upon Jesus' destruction, went out of the synagogue where Jesus healed the man with the withered hand to join themselves to the Herodians for this purpose. They became allies with their bitter political enemies who also were trying to compass the defeat of Jesus. The worst of enemies make a common cause against Him who "went about doing good." It was tragic, but nevertheless true.

In the melee Jesus "withdrew to the side"—"made a hasty retreat"—for that is the term used here. It was the part of wisdom to evade an open clash just at this time. There are times for all things. And there is a great generalship manifested in a wise retreat, at the proper time, as there is in a charge. So Jesus withdrew from the marts of trade to the quiet seaside to make plans for an offensive for the world conquest. And the crowds follow him! Mind you, the populace was with him. The common people heard him gladly. And it seems that the greatest rebuke to purposes and intents of the Pharisees was the fact that this "great multitude" followed him from regions far and near. Their eagerness was manifested in that the crowd pressed him to the point of forcing him to take a little boat "lest they should throng him". Beloved, there is being enacted here a drama of intense interest. An uncontrollable multitude striving to get near him to hear him, and many to touch him; and the unclean falling down before him, crying, "Thou art the Son of God"; and his severely charging them to "shut up" that they should not make him known; his resorting to the boat to avoid the press; while the Pharisees and Herodians are left high and dry on the streets of Capernaum—if they are not secretly stationed near this seaside scene observing all that is taking place.

From this "lowly cradle of the deep" Jesus goes "up into the mountain". But before he ascends, he "picks his men"—"he calleth unto him whom he himself would; and they went unto him". He knew who were there for curiosity's sake; and who came just for his healing properties. He has a task to perform and he needs "fit men". He must wage a warfare, and he needs men who would "stand to their guns". He must soon be departing from this lowly walk among men, and he needs a few who would "carry on" for him and with him until "the kingdom of this world should become the kingdom of our Lord and of his Christ". So he appointed twelve "that they might be with him, and that he might send them forth to preach." He needs more than followers; he needs confederates. His voice should be heard by a multitude; but he needs many voices that many multitudes might hear the preaching of the gospel. He could touch a few and bring healing to them; but Oh! the task demanded that many hands be extended with healing power. Hence, the twelve are picked from the throng of his followers, who are themselves the most likely for the purposes for which he appointed them. They are all Galileans, except one—Judas Iscariot, who should betray him—and he was from Jerusalem. This is one of the anomalies of the ages. Jesus came to earth as the greatest of all religious teachers. He came as the highest expression of Jewish life—especially of their religious life—and their religious leaders not only were not in sympathy with him, but were intensely hostile toward him. The religious center of the nation, Jerusalem, had but little for him, and furnished the traitor who should betray him into the hands of wicked men. It is no wonder that at the close of his ministry he wept over Jerusalem.

In the twentieth verse here we find that after Jesus went home, "the multitude cometh to-

gether again, so that they could not as much as eat bread". They came, wave upon wave, and in the midst of the contending forces, Jesus was held to the task of ministering to them to the neglect of his own physical needs—no time to eat bread. He was, no doubt, in Capernaum where he at this time was making his headquarters. And "those about him"—his closest friends,—now show a lack of understanding. This attractive power of their friend Jesus was unnatural, and therefore, he should be guarded. "He is beside himself", and they would lay hold on him to protect him from any bodily harm from the crowds, and even from his own severe neglect of himself. Nobody had ever heard of anyone going on, and on, in a continual round of "helping others" to his own hurt. They could not understand it. But, Beloved, they did not take into account that Jesus was different. The zeal of God's work was eating him up. His meat and drink was to do the will of him that had sent him, and to finish the work. The night cometh when no man can work. His enemies are mobilizing to destroy him, and he must hurry and finish the work, doing as much as he can, to as many people as he can, just as long as he can. He has hardly begun his ministry, but the lines are being drawn tighter and tighter. It is truth against error, and he must defend truth. It is doing good against doing evil, and he must continue doing the good. If his popularity with the multitudes will make him unpopular with his friends, that is to their account. But how it must have sent an arrow to his heart for his "friends" to whisper around among the crowds that "He is beside himself"! It is bad enough to be opposed by the enemy, but to be misunderstood by one's friends almost takes the heart out!

CHURCH GROUPING AND THE EVANGELISTIC PROGRAM

By S. J. Rhodes

That the rural sections furnish one of the greatest fields for evangelistic endeavor to be found, may be seen if we will carefully study the situation and find out just how many unsaved people we have. Some one said to me recently when talking about the work of soul winning in a community where I am pastor, that there are almost no people here who are not Christians, but now we have taken a religious census, and we have found that about forty-five per cent of the people above nine years of age do not profess to be Christians. In fact we found that the membership of the church is only three more than the unsaved people in the community. The professed Christians are in seven denominations, with many Baptists who left their membership at "Rye Straw" or somewhere else.

I do not believe that our community is very much of an exception to the general rule that we find in country churches, yet when we look at the reports to the associations we find that we are reaching only a few of these lost people each year, and as a result almost no effort is made to reach them at any time other than during the summer meeting.

I have noticed that churches that have pastors with them all the time and lead to every phase of the work, are the ones who have reported most baptisms. I have found before me a copy of the minutes of an association which shows that 22 churches reported to the association last year, and in reporting the baptisms there were 158 reported. Twenty-one of these churches have preaching once a month, and none of these 21, so far as I can learn, had a pastor living on the field. Three churches reported no baptisms. Of the 158 baptisms reported, 44 of them were in the only full time church in the association. Thus it is seen that one church with a pastor living among the people where he can lead them in a campaign of soul winning, baptized more than one-fourth of the people that were baptized in

the 22 churches.

I have a conviction that any pastor whose heart is on fire for the winning of lost men and women to the Lord, if placed where he can be with his church in some capacity each week or at least every two weeks, can lead his people to launch into a campaign of soul winning that will result in the salvation of many souls each year. But it is going to be a very hard matter to get very far in winning the lost all the year 'round where the pastor lives so far away that he only gets to his church once a month, and is only there for two days at a time. No church goes ahead of its pastor in the work of evangelizing the people. Some churches are carrying on the work of the B. Y. P. U. in a small way without the aid of the pastor, and some have kind of a Sunday School without his help in the work, and even some are doing a little with a financial program without the pastor doing anything other than receiving his salary. Of course none of these are successful as they would be if they had a pastor to help with them, but somehow the Lord is leading the people to do things without the help of a pastor, but nowhere do we know of a church that is launching into soul winning where there is no pastor to lead.

If churches located near each other will get together and call the same man who is evangelistic, and pay him a salary that he will not have to do something else to make his living, it may mean the salvation of thousands of people that we are not reaching with our present system. Let's group the churches! Pastors let's urge the people to do so.

(Continued from page 3)

In our time of complex devices for play, this little pastime seems particularly crude and un-diverting. But 300 years ago children were not provided with toys and all kinds of sporting equipment as they are today, certainly not in Puritan England and New England. But the boy Bunyan, according to his record, loved 'tip-cat' so dearly that he played it by the hour and even on Sundays; so much so that he in penitent periods hated himself for his 'weakness' and groveled before Giant Despair in his heart.

So she unlocked the door and we went up the stairs into a long assembly hall, with very old wooden benches and a desk pulpit. It was just like many old country churches in the South. The room was the same as it was when Bunyan preached to the villagers. The desk had been restored but the bench behind it was the same that the village preacher sat on. I sat on it too, while Mrs. Bowler pattered about opening shutters, to make it sweet, as she explained. She had attended Sunday School in the Moot Hall, but they were allowed to use it no longer.

Other rooms were for the classes and one of the huge fireplaces was for the week night prayer meetings.

"Little boys is sometimes so tiresome," she said as she closed the shutter in this room.

"When I leave open to air I sometimes find a pile of stones inside."

As we started to leave she paused at the top of the stairs to let me guess her age.

"But I know. The lady in the cottage told me."

"Aw, tut, tut," she grumbled, "she always gives me away." She was evidently displeased at being deprived of her rightful privilege of telling her own age. She didn't look 93, for there were no grey strands in her front hair. I took her home, helping her across the street, because she didn't like the traffic.

She was such a peach of an old lady that I put a half crown into her hand as I left. With visible emotion she said, 'Lor' bless you.' She looked at the coin and repeated her thanks. Then she said, "child, don't hurt yourself."

"I won't", I said jauntily to hide my embarrassment.

I went then to visit the stone church where the

Thursday, May 31, 1928

THE BAPTIST RECORD

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mischiefous boy, John Bunyan, used to delight to ring the bells. This church is in a quiet yard with grave stones and yew trees in one corner, and ruins of an old stone house at the side. The inside of the church is impressive for stately height and age. It is decorated with many stained glass windows. Two of them are memorials to the author's works, *The Holy War* and *The Pilgrims' Progress*. I found a small vestry that was the nuns' choir in an Abbey here over 300 years ago.

I investigated the ruins at the side of the church. The windows and porch of the crumbling walls framed pictures of the trees in blossom, a brook and some cows and horses in the meadow. Tradition says that these are the ruins of the Manor House, the original of the House Beautiful in the *Pilgrims' Progress*. I sat on the grass in the sun, so pleased with the beauty and the associations that I did not want to leave.

There was only one more place to visit in the village. This was the house built for the villagers to use instead of the Moot Hall. Although it is a Congregational Church, it is known as Bunyan Memorial Hall. The women who kept the key to this building came with her little boy to let me in. She let me look around but she took the little boy into the church kitchen to wash his ears. She sent him off to school before she came in to tell me about the Memorial window in the assembly hall. It was a large window of three tiers. The painted glass depicted Christian setting out for the wicket gate, his being armed in the House Beautiful, and the Pilgrims crossing the river.

I went back to Bedford to lunch and then spent nearly two hours wandering about the little city so rich in memories of the simple man who wrote and spoke with an inspired power and has blessed the whole world.

Here John Bunyan came from his village home and by chance heard the gospel message in a new way from the mouths of a group of women; a message which awakened his realization that he lived in a city of destruction. Here, because he insisted on teaching the name of Jesus in spite of kings and courts, he spent 12 years of his vigorous manhood in prison. From here he went out through the towns and cities, even to London, to spread the good news. And here he penned his mortal allegories.

I did not see the prison where Bunyan lay, but I passed the site from which it long ago disappeared.

Bedford is a city of about 50,000, built about a town square and along a high street. Its chief feature of beauty is the river Ouse which winds about at leisure and is spanned by four or more pretty little bridges. Its business section is quietly modern, boasting a fashion arcade and red-front Woolworth store.

Leaving Bedford, I traveled by bus, speeding along over the same highways, no doubt, where Bunyan galloped in tireless ministry, and came at length back to London-town where in Bunhill Fields the "brazier of Bedford" himself was laid to rest.

There are said to be 105 "federated churches" in the territory of the Northern Baptist Convention into which a Baptist church entered the union church.

Dr. Ben Cox says all the Baptist churches in Memphis joined in the invitation to the Southern Baptist Convention and rejoice in its coming there next year. The city will be better prepared than ever for entertaining, two new hotels having been completed since the meeting in Memphis three years ago. Dr. Cox has been more than fifteen years in Memphis and has kept the noon-day prayer meeting going for most of this time, in connection with it 600,000 free meals have been served to the needy, and thousands of dollars have been spent helping people in trouble.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

A WORD OF CRITICISM AND MY ANSWER

I give below my answer for the benefit of any who may be of the same opinion as this brother. Dear Sir and Brother:-

In answer to my request for the name of the treasurer of the churches of which you are pastor, you said, "I sometimes fear we are wasting too much time and money trying to keep the records straight. Our fathers spent their time doing things. We spend ours trying to get others to do, and keep records."

I appreciate this frank word of criticism from you. I sincerely wish all the pastors of the state would take me into their confidence and when they do not agree with what I am doing tell me frankly about it. If I am wrong, they could perhaps set me right; or if I am right, they would, when they understood me better, be able to sympathise and cooperate with me. Nothing can be gained by criticising one to his back.

Now, as to our keeping records. Surely you do not object to our keeping records, for our future success depends upon records. The security and value of all our property depends upon records. We could do nothing worth while without records. We could not teach our children without records, for all our traditions and all our books are but records of the thoughts or achievements of men. The Bible itself is a record of God's dealings with men. We could not know a trade, or a song, nor a single historic or current event without records. If we remember anything about our friends, or about our own personal affairs, it is because we have kept a mental record of them and can, therefore, recall them.

I once knew a man who was without any sort of records. He didn't know a single modern or historic fact. He didn't know any sort of business, or anything about anybody except himself, and he couldn't tell what he himself had done the day before. His mother came into the room, and when a friend asked if he knew who she was, he looked at her inquiringly and shook his head. Now, why couldn't he recall having seen her before? Simply because he had no record of what he had previously seen or heard. Those who are void of records are said to be crazy. Those who have a record of only their own deeds are said to be ignorant and unlearned, while those who have a record of not only their own deeds, but also of current, modern and historic events, are said to be educated. The difference between a crazy man and an educated man is a matter of records. It is as important for a denomination to have records as it is for an individual to have them.

You were right when you said, "Our fathers spent their time doing things", but how could we know that they had "spent their time doing things" had not someone kept a record of their deeds? That very statement leads me to believe that you believe in keeping records.

You said, "We are wasting too much time and money trying to keep the records straight". I think we ought to keep them straight or not keep them at all. Luke said, "It seemed good to me also, having traced the course of all things accurately from the first" (Luke 1:3). Luke believed in keeping records straight. Men before him had kept their records straight, or else he could not have "traced the course of all things accurately from the beginning", nor could Theophilus had "known the certainty of things". The general public believes in keeping records straight, and looks with suspicion upon those who do

not keep their records straight. If a business man does not keep his records straight, he is looked upon as being unreliable. The difference between a reliable man and an unreliable man is a matter of records. A man who does not keep his records straight is unreliable, while the one who keeps his records straight is dependable and honest. The same principle holds true with a denomination. I know that you believe in keeping records straight, because you glory in the fact that "our fathers spent their time in doing things". If you did not believe the records recording the deeds of our fathers were straight, you could not glory in them. Neither can our children glory in the deeds of their fathers unless we keep our records straight.

You said, "I sometimes fear we are wasting too much time and money trying to keep the records straight". If you meant to say my department is spending too much time and money trying to keep the records straight, I agree with you. This department is having to spend too much time and money trying to keep the denominational records straight. This is true because many of the church clerks and associational clerks have left out of their records much information that is essential. If the pastors over the state would see that the clerks put in the minutes of various associations the name and address of each pastor and each officer of each church, together with the number of members enrolled, etc., we would keep the records of our denomination straight without the expenditure of much time or money, but until the pastors see that this is done, we know of no better plan than that which we are now pursuing. If you know of a better plan, please let us have it. Our present plan does not require much of our time or money, but it requires too much. Since records are so essential, and since we do not know of any other way to get this information, we do not believe that our time or money is wasted.

Hoping that you will be able to suggest to us a better and more economic plan, and praying the Lord's blessings upon you, I am,

G. C. Hodge,
Stewardship and Budget Director.

AN ANNOUNCEMENT

It is now possible for anyone to receive our Stewardship Diploma without attending a class in stewardship. We have a set of questions covering the first book in our Course, *CHRISTIAN STEWARDSHIP*, by E. K. Cox, and will send diploma to those who answer these questions satisfactorily. The book may be referred to in answering the questions.

Mrs. R. Kelly, Catchings, Miss., was the first to take advantage of this plan. We sent our diploma to her a few days ago. ORDER YOUR BOOK AND QUESTIONS TODAY. The books are 40c each.

The world may be getting worse in spots, but Mrs. Adelia H. Ott says there has been a great improvement in her part of it. She remembers when they had four saloons in the small town of Osyka and they were among the most popular institutions. The churches were bare and unattractive. The women organized a temperance union, worked and prayed. Now the churches are prosperous and the town is doing good business and the saloons are forgotten. A large part of the people never saw a saloon. Because of good roads and cars these Mississippians can fit over to New Orleans any day for dinner. The millennium hasn't come, but we're on the way.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. I. L. TOLER, Gloster, 6th Dist. Vice-Pres.
 MRS. D. M. NELSON, Clinton, Recording Secretary
 MISS FANNIE TRAYLOR, Jackson, Young People's Leader
 MISS ELIZABETH KETHLEY, Jackson, Field Worker and College Correspondent
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

OTHER MEMBERS EXECUTIVE BOARD

MRS. C. LONGEST, University, 3rd District
 MRS. E. R. SIMMONS, Meridian, 4th District

MRS. W. J. PACK, Laurel, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Fifth District Meeting

Please announce the Fifth District Meeting for June 5th will be held at Mount Olive. Our pastor, Brother Johnston, has set 500 for the number of out-of-town guests that he wishes that day, therefore we are urging every sister who possibly can to attend. Please send your name to Mrs. A. F. Byrd, Mt. Olive, Miss."

Sixth District Meeting

Sisters all over the Sixth District are urgently requested to attend the Sixth District Meeting at Gloster beginning the afternoon of June 5th and closing the afternoon of the 6th. Please send your names to Mrs. W. R. McGehee, Gloster, Miss., at your earliest convenience and a home will be provided for you.

Mrs. W. R. McGehee, Gloster.

First District Meeting

First Baptist Church, Jackson, Miss., extends a cordial invitation to every church and missionary organization in the First District to attend the District Meeting, beginning the evening of June 7th and closing the afternoon of the 8th. Please send your name and state how and when you will arrive to

Mrs. R. B. Gunter, Jackson, Miss.

Fortieth Annual Meeting Woman's Missionary Union

Chattanooga, Tennessee, May 1928

This scribe, along with a number of the Mississippi delegation, reached Chattanooga Monday morning about eleven. Several Committees were in session and others soon called. Mrs. Aven, Chairman of the B. B. I. Committee met with her members immediately. Mrs. A. L. Kimbrough was substituting for Mrs. W. J. Davis on the Margaret Fund Committee; and Mrs. Ned Rice, Ruby State Chairman, was with the Ruby Anniversary Committee. That afternoon Mrs. Aven was with her Executive Board until a late hour. Mrs. Quisenberry sat at the registration table. Miss Traylor was with the Young People's Committee.

As each delegate registered she was given a package of literature, containing the attractive program and a number of reports, as well as important leaflets.

The Program cover, designed by Miss Emma Whitfield, held first interest. We have a cut of same and will give it on the Page as soon as we can; but unless one should see it in the brilliant red as shown on the program, one fails to obtain a right impression of its beauty.

Eight hymns are printed in the program, all of them used sometime during the Meeting. All were sung joyously, especially the Hymn for the Year: "The Kingdom Is Coming." Sisters let us not fail to sing this hymn every time we are called together in any sort of W. M. U. gathering this year. Let us sing the Kingdom into our hearts.

One most unique feature of the program was the re-printing of the program used on Friday, May 11th, 1888, and Monday 14, 1888, in Richmond, Va.—the first Meeting of the W. M. U. We shall print this program later. There are numbers of us who will like it for the Scrap

Book.

The Explanatory Notes occupied three full pages; and information sufficient was given to make clear every step one need take while in Chattanooga. We have not stated that the entire program was printed in Ruby red.

Interesting and appropriate quotations were taken from Pilgrim's Progress for the adornment of each page, bottom and top.

On Monday evening, May 14, just forty years to the day from that first W. M. U. Program, we gathered in the immense hall, and the hymn, "Jesus Calls Us" rang out.

Mrs. Cox presiding, called on Dr. Everett Gill to pray. Mrs. Lee Shahan bade us welcome to Chattanooga. Mrs. Will Shepherd then introduced us to the local W. M. U. Committee that had done so much for our comfort and pleasure. There were about forty of these ladies, each representing different phases of the Work. Miss Pearl Todd of China responded in a splendid message concerning W. M. U. Work in Foreign Fields. It was a world wide response.

The Young People's Program, made up of "A Symposium of World's Youth", was led by Miss Juliette Mather. Hymn, "O Zion Haste". Miss Mary Christian, Y. P. L. Arkansas, read the Scripture, and Miss Traylor, Mississippi, led in Prayer. How the "Youth of the Southland Reaches Out to the World" was given by three sisters, Mrs. G. E. Davis, S. C., who spoke on "Our Missionary Education System"; Miss Katherine Harris, Va., on "Our Summer Camps", and Miss Pearle Bourne, Ky., on "Our G. A. and R. A. Conferences." Each of these messages was impressed on the audience by living pictures being thrown on the screen behind the speakers.

Music followed by the Tennessee College Glee Club. Mississippians were specially pleased when they sang the Y. W. A. Hymn written by Sybil Brame, who will be a Sophomore in Blue Mountain this coming session. She wrote the hymn while still a Freshman.

"Youth of the World Linked with Youth of the Southland" gave vivid pictures of mission life in Cuba, China, Africa, South America, and Japan. The speakers in order were, Guillermo Valverde, Mrs. Frank Connerly, Mrs. I. N. Patterson, Miss Victoria Logan and Mrs. Bouldin—who led in prayer. Miss Mather closed the splendid symposium in a very splendid way. The Chorus, "We've a Story to Tell to the Nations" closed the evening's program.

Tuesday morning's program was made up as it usually is with the giving of the yearly reports of Secretaries and Treasurer. Neither Miss Mallory nor Miss Mather read a report. But be sure they are both worth your reading in your local society and privately. Both spoke to the reports, bringing such ringing messages that our hearts burned within us. Other features of the morning were: A heart searching devotional led by Miss Blanche White, Va., using the 3rd chapter of Joshua. "The Spirit of 1888" by Mrs. W. N. Jones, N. Car. Recognition of women missionaries and other visitors. Appointment of committees. A season of prayer led by Mrs. Levering. "Salient Features of the Cooperative Program" by Dr. Crouch. And the President's Message, which seemed to this scribe her very best.

It will appear on this Page soon.

Tuesday afternoon Mrs. A. E. Jackson, Brazil, led the devotional. Mrs. Taul B. White spoke on Mission Study; Miss Olive Edens, Africa, on "W. M. U. Work in Foreign Fields". Mrs. Ella A. Boole, President National W. C. T. U., brought a ringing message on "Deborah in the Battle." After a season of prayer, music, announcements, the audience broke into Departmental Conferences. Miss Traylor led the Sunbeam Conference.

Tuesday evening was given to the Ruby Anniversary Program. Mrs. Carter Wright presided, and deserves great commendation for the splendid demonstration given. Miss Regina Chastaine presided at the magnificent pipe organ. Dr. Rosser, Va., led the invocation. "Forty Years in Forty Minutes" was given in four decades, the speakers being Mesdames Levering, McLure, Neel and Martin. As each speaker represented her decade, phases of the work accomplished were brought out before us by many characters. Before the conclusion of the demonstration the rostrum was filled with folk, from the very first "Lady's Aid" making quilts through the "75 Million Campaign" when Dr. Scarborough stood with bowed head bespeaking his heart's reverence. One very beautiful feature was that showing Mrs. W. C. Lowndes, our long time Treasurer, in each decade. As she moved from place to place as called for, she gave the figures representing gifts of that special decade. Near the conclusion Mrs. Wright presented her with a basket containing thirty-three red Carnations, as a slight token of the esteem of the Union for her thirty-three years of service.

"As Recorded in the Book of Remembrance" was another feature of the evening that calls for special mention. In the center of the stage stood an easel painted ruby red on which was an immense book, perhaps four by six feet in size. The title in large red letters was "A Book of Remembrance". Mrs. Wright explained its purpose. As the leaves were turned each state was shown, giving its present status as well as its aim in the Ruby Anniversary. Mississippi's place was eleven in the line. Let's wake up, sisters, and get nearer head! At each District Meeting and at each associational gathering from this on, these figures and aims will be magnified. We can reach the aim if we will.

The greatest feature of this program was a Challenge—"On to Victory" by Mrs. Cox. We hope to print this message right soon.

The most spectacular event was the "Ruby Anniversary Pageant" directed by the author, Mrs. C. D. Creaseman, Tenn. It was by far the greatest undertaking of this kind the W. M. U. has ever attempted. It was beautiful beyond description, and helpful and uplifting beyond words. We trust many states including our own will be enabled to put it on.

Prayer led by Miss Mallory concluded the evening's program.

(To be continued)

Mrs. A. J. Aven was placed on the Committee for W. M. U. Work to report to the S. B. Convention in Memphis in 1929.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice

East Mississippi Department

By R. L. Breland

Mrs. Wm. M. Franklin

At 1:15 p.m. May 20, 1928, the spirit of Mrs. Louisa Franklin went home to be with God. She was a consistent member of Coffeeville Baptist Church and loved by all who knew her. She was born in Spencer, Ind., Dec. 9, 1863, came to Mississippi when 16 years old. Jan. 30, 1880, she was married to Wm. M. Franklin. Eight children were given to this union, seven of whom still live; also her husband and aged mother, now 85 years old, still live. She was Miss Litten before her marriage. She had been a great sufferer for many months before death came, but in the last moments ere death relieved her of her suffering she became perfectly easy and went out to meet her Lord as peacefully as a little child falling on sleep. She was constantly saying during her last hours "Watch and be ready." Consolation to her bereaved ones.

Notes and Comments

Richard H. Edmonds, editor of the Manufacturers Record, truly has said: "The supreme need of this country is a nation-wide revival of the old-time, genuine prayer-meeting religion." Amen!

The Southern Baptist Convention has set Christmas week as a time when the Baptist Churches of the South are asked to raise two millions of dollars to pay off the debts on our boards. Brethren and sisters, let us raise that sum in one day and free our boards from debt and then tell them to stay out of debt. It is not their fault that they are in debt, but they have learned enough from the past experiences to keep out hereafter, we trust.

The Education Board was abolished as a part of our educational system. That was the right thing to do. The brotherhood at large had

The Orphanage Signal

You should have been with us in Vicksburg. We had the pleasure of conducting a program at the First Baptist Church and Bowmar Avenue Baptist Church last Sunday, with fifty-three of the Orphanage children present.

We had a fine hearing and I don't think I have seen a more enthusiastic crowd than the Vicksburg Baptists, and I am sure that every child was profoundly impressed. They entertained us royally. Each family was to have an orphan child with them at lunch, but we had about five times as many applications for children as we had children.

These are your children, and you will be profoundly impressed just as the good people of Vicksburg, if you heard them demonstrate their work.

Vicksburg is the first city in the state that invited us for a program. We are anxious and ready to give programs in each Association in the state if the central meetings can be arranged. We travel in our own cars and of course shall appreciate a free will offering to help bear the expenses. If your Association desires a program from this fine bunch of children, will you please get in touch with me at once? What you people need is information in regard to your Orphanage and we are anxious to give it to you.

Our Health Conditions

We are delighted to report to you that we have only a few in bed at present and we hope the measles has run its course.

We are looking forward to the drive in the month of June, at which time we are praying that every Bap-

tist in the state of Mississippi will make a donation to make things more comfortable and give better protection for these fine boys and girls.

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Don't wait until the last minute but start your drive at once and make a donation of which you will be proud.

News Items

Miss Grace Pitts, one of our young ladies in Blue Mountain College this last session, has just returned home.

We are looking forward to the home-coming of our other children who are off in school.

We had a large number of committees from churches to visit the Orphanage within the last few days. We are always glad to see you, keep coming.

We received a number of nice boxes this week of things that we need. Just watch The Record and send us the things that we need and help us keep our children looking as neat and nice as any children.

We are in need at present of caps or straw hats and overalls for boys of all ages; dresses for little girls from 6 to 10 years of age, also Sunday shoes and hats for this age, nice hose for the older girls. Of course if you have other articles that you can't use, but don't have to buy, send them to us, we will be glad to get them.

To supply the needs of the Orphanage is not a great task, if every church or organization would send only a few articles.

—B. E. Massey,
Supt. Miss. Bapt. Orphanage.

yet.

Another matter that our people should give their prayerful attention to during the month of June is the campaign to raise \$50,000 for repairs on our Orphanage plant. I was at the Orphanage some weeks ago and realize that the improvements asked for are badly needed. This little sum from 225,000 Baptists is as nothing, just a little more than twenty cents for each one. We should be ashamed to think about failing in so worthy a matter. We should and we will succeed.

A 13 year old negro girl, who was born in Africa in heathenism, spoke to the Convention, thanking God and the Baptists for sending missionaries who rescued her and now she is a Christian. It was indeed a touching appeal for her benighted people.

"My sisters and brothers,
And thousands of others,
Are in bondage of sin today;
Oh, send them the truth,
The old gospel truth,
Which alone can save them for aye."

One of the sad features of the Convention was the fact that many of the 75 foreign missionaries present are unable to return to their

fields of labor because we have not the money to pay their salaries. Am I in part responsible for this awful tragedy? Are you? If we have not done our best we are.

Dr. A. J. Holt, 81 years old, Chairman of Committee on Preservation of Baptist History, read a fine report on this important work. He closed with a beautiful poem of his own writing which will be published in the Baptist papers.

(Continued on page 12)



Within Good Books Lie Buried Treasure

Recent Publications of the Baptist Sunday School Board

(Write for copy of the New Descriptive Book Catalog)

Some Fruits of the Gospel

George W. Leavell . . . \$1.00

Thou, When Thou Prayest

W. O. Carver \$1.00

First Christian Impulses

H. L. Windburn \$1.25

Good News for All Men

John W. Ham \$1.50

The River of Life

B. H. Carroll \$1.50

Christianity and Social Problems

J. M. Price \$1.60

Lamps of Gold

S. J. Porter \$1.75

Some Problems of the Modern Minister

Austen K. deBlois \$1.75

Messages of Mercy

H. M. Wharton \$1.75

Some Minor Characters in the New Testament

A. T. Robertson \$1.75

Baptist Book Store

502 E. Capitol St.

Jackson Mississippi

MISSISSIPPIANS IN INDIANA

It has occurred to me that Mississippi Baptists would be interested in hearing about a meeting held in April in Salem, Indiana. Brother W. R. Seat is the beloved pastor. Mrs. Seat is a native of Mississippi. They have been with the Salem church eight years and have done a very fine piece of work. The Lord has richly blessed them and their work. Brother James Davidson Taylor, of Brookhaven, Miss., led the singing in the meeting and did effective personal work. It was my privilege to do the preaching. In the face of an epidemic of influenza we went ahead and had a great meeting. There were some 36 or more additions to the church during the two weeks. I greatly enjoyed the fellowship with Dave Taylor, who has just finished the first year of the Th.M. course here. He captivated the people with his winsome personality and fine spirit of consecration to Christ. He and I went into the factory to deal with men, and it was a joy to me to note his boldness and sympathy in presenting the message of Christ in close grips with men. We should be earnest in prayer for such talented young men that they may be led to a full knowledge of the will of God for their lives and to a complete consecration to Christ for the accomplishment of His purposes in them.

Very cordially yours,
H. W. Tribble,
Assistant Professor
of Theology.

A VISIT TO GREENVILLE, MISS.

About three weeks ago a "foreigner" invaded the state of Mississippi and landed on the banks of the bold Mississippi River at a beautiful city called Greenville. Immediately after landing in this fair city the visitor asked, "How many Baptist churches in the city?" The quick reply was, "Only twenty-three churches; all of them white except twenty-two." Another important question was hurled at the patient listener, "How high is the river?" Upon being informed that it was only ten feet above the surface of the street level but still behind its stubborn wall, the visitor soon settled down to the object of his visit which in the language of our Catholic friends, we would call "a mission;" in Baptist parlance, "a revival." What this visitor found in Greenville is worth special mention.

He found a lovely and beautiful city with a population of approximately 15,000, equally divided more or less between the white and colored races. He found a cultured, refined and hospitable people in the various religious bodies. In the congregation of the First Baptist Church were some of the most earnest and prayerful workers to be found anywhere. These good people had been thoroughly organized by that wise and consecrated pastor of theirs. More effective and timely personal work for lost people has not been found anywhere. Of the seventy odd people who united with the church during the twelve days

meeting many of them were grown men and women who had never accepted Christ nor been identified with the church.

Another marked and worthy characteristic of these people was their church pride and profound appreciation for their brilliant and efficient pastor. Here is one congregation who can see in their pastor a man of rare intellectual attainment, of almost irresistible soul power and large and comprehensive plans on which to build a church and develop a congregation. During the entire time of the meeting this visitor found no one, nor family, prone to criticize nor to find fault with ministerial leadership of so high an order.

Another interesting discovery was the love for and appreciation of a splendid people on the part of the pastor. In fact, no church could possibly fail where people and pastor understood, love and appreciate one another. It was intellectually refreshing and spiritually inspiring to have come in contact with a man of large ideas and plans and to have the friendship of him, his good and efficient companion and the little children whom God had given them.

Baptists of Mississippi have a right to be proud of, and thankful for, Dr. Henderson and his good people.

Wm. R. Rigell, Pastor,
First Baptist Church,
Gadsden, Alabama.

HERNANDO

It was my great pleasure to assist Pastor C. C. Weaver in a meeting in his church at Hernando. The meeting began April 29 and closed May 6. It was a great revival, and ten were added to the church.

For several years I have been holding meetings in several different states, and I believe this meeting was one of the most far-reaching, in many ways, it has been my pleasure to enjoy.

I have never met better people than many of those good people over there. They have a fine, loyal bunch of church members, and they are doing great things for the Lord's cause. They are very loyal to their pastor and to the church. Bro. Weaver is one of the best young preachers in our state, and he is doing a great work there. His people love him, and prove it by standing by him in the work, and in paying him for his service. And, no people anywhere can treat a visiting preacher with more kindness than they showed me. Many of the good people of other churches took a great interest in the meeting, and rendered some splendid service. Bro. McCel, pastor of the Methodist Church, was present in nearly all the services and rendered fine service. Bro. Weaver led the song services, and he did it in a great way. He is not only a great preacher, but is a fine singer, and is one of the best I ever had with me in a meeting.

Hernando is a good town and is far above an average, religiously and morally. I never saw better behavior at church, in their homes

and on the streets than they have over there. And, I shall always thank the Lord for the privilege of holding a meeting in that good town, and with that splendid pastor and church.

—S. V. Gullett.

A FORTUNATE ARRANGEMENT

We feel that we are particularly fortunate in securing as headquarters for the meeting of the Baptist World Alliance the splendid new Ford Hotel at Toronto. Our Secretary in co-operation with Dr. H. L. Winburn, of Arkadelphia, has succeeded in securing this arrangement.

The Ford is located near enough to the general headquarters for purposes of fellowship and is close enough to Massey Hall, the meeting place of the Alliance, that the distance may be walked in five minutes. This feature is unusually advantageous.

The rates at this hotel will be as follows:

Room, without bath, for one \$1.50 per day;

Room without bath, for two \$2.50 per day;

Room, with connecting bath, for one, \$2.00 and \$2.50 per day;

Room, with connecting bath, for two, \$3.00 and \$3.50 per day.

All rooms have double beds.

These rates are moderate, as you see, and will enable our people to attend this great meeting at no extravagant cost.

It will be found very much better for delegates to make their hotel reservation with the hotel direct. Please write Mr. J. P. Green, Vice President, Ford Hotels Company, 601 Bay Street, Toronto, Canada, and he will be glad to reserve your room for this meeting.

It is very desirable that we have an official Southwestern Headquarters so that our people can get together and get all information about routes and schedules for the return journey, and anything else that may be of value to us. We commend this hotel and feel sure that you will be delighted with your accommodations.

R. B. Gunter,
W. L. Winburn,
Chairman of District.

THINK

It may seem a tame platitude to proclaim the self-evident truth that every one has the inherent right to think and act according to his judgment and conscience. Yet, we find in the dealings of men with one another, that this axiomatic truth is not universally conceded.

The right to think and to act voluntarily is the logical starting point of liberty. The gospel of our Lord Jesus Christ, the Son of God, teaches the right of individual thought and action, without which there could be no personal responsibility. It points man to the exercise of personal faith, (or belief, without regard to that of any other man, in order to justification and salvation.

Any system of government, political or religious, that denies the right of each subject to think and

act for himself, is unjust, undemocratic, unscriptural, and tyrannical; and must culminate in ignorance, superstition, serfdom, slavery to the governed.

"The true purpose of civil government is to preserve individual rights and the just power and authority of civil governments are derived from the consent of the governed." "The love and declaration of this principle gave rise to a new nation, in which the governmental authority represents the will of the people."

The right to self government is inherent with the right to think, and if I am not mistaken in the prophecies and teachings of the Bible and signs of the times, it is high time for all liberty-loving people to awaken and think seriously and soberly, as they ought to think.

"Eternal vigilance is the price of liberty."

C. M. Sherrouse,
Biloxi, Miss.

SECOND AVENUE BAPTIST,
LAUREL

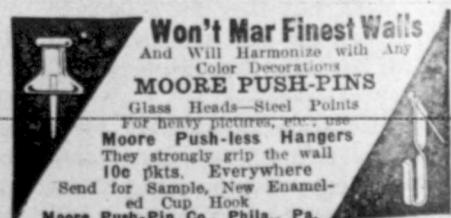
The writer recently had the joyous privilege of nine days of labor in the Lord with the saints of this thriving church, and it has never been his privilege to work with a set of people more deeply devoted to the Lord, or with a finer faith in the leadership and future of their church.

Rev. J. W. Fagan, the pastor, treads his native heath when he walks about Laurel and that vicinity. As is true of a few other Baptist preachers, he was a teacher before he entered the ministry. He had his college training in the State Teachers' College at Hattiesburg, and his theological training at the Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Bro. Fagan has and deserves the confidence and esteem of his people, and is leading the church over which the Spirit has made him bishop in a very worthy way. The church has been in a state of revival for months together, there being rarely a service at which members are not received. The marked growth of the church together with its fortunate location in a rapidly growing section of the city assures it a position of great influence in the future. Pastor Fagan is already planning with his people a great church home in which to do business for the Lord.

The favor of the Lord rested upon our labors together there from the very first service, and we are happy to learn that the good work goes on since the close of the meeting.

—Lawrence Bracey Campbell.

CASH PAID for old U. S. or Confederate stamps. Send me anything at all. Send on original envelope or letter if possible, but send anyway. J. J. Lipsey, Pinegrov, Broadmoor, Colorado Springs, Colo.



The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Had you heard that June is going to be our Special Orphanage Month? Well it is, and all of us Baptists who are members of churches, Missionary Societies, Sunday School, and The Baptist Record Children's Circle, are being asked to give to it all we can. No matter how much anybody has promised to give to other things, he is asked to give during the month of June some more for the Orphanage, because they need it so badly. When I was asked what our Children's Circle would do, I said I believed they could give \$100 for the Orphanage during the month of June. Is that a large order for us? I'll tell you how we can do it. All of us must give. Will you do it, Myrtle, Bessie, Beulah Mae, Nelda, Martha Ruth, Mary Elizabeth, Helen, Maggie, Elizabeth, Annie Ford, Mildred, Hannah, Bettie, Minnie Lee, Julia Frances, Ryvers, and all the rest of you nice girls? How about it, Clark, Tim, James, Earl, Billy, Howard, Clinton, Ray, Jack, Robbie, Herbert, Harley, Jim, Chester, Cole, Harold, and O so many of the finest boys in the world? If you will, and I know you will, let me hear from you, and such a jingling of dimes, quarters, fifty cents, and I hope a whole lot of dollars, there will be! You have always loved the Orphans. Now, love them just a little harder. I am expecting to get the hundred dollars, and more.

Here's our verse: Freely ye have received, freely give. Matt. 10:8.

Much love to every one of you, from,

Mrs. Lipsey.

B. B. I. GIRL

Brought forward	\$44.36
Mrs. W. R. E. Mitchell	1.00
Ariel Ashley	.10
Louise Hammons	.10
Dorothy Fancher	.25
Jessie Mae Allen	.25
Loyd Taylor Shelton	.05
Eloise Kent	1.00
Maxie Tate	.10
Julia F. Steele	.05
Robert P. Lewis	.10
Lula G. Taylor	.10
Elwynne Cruise	.10
Madolynne McWilliams	.25
Sunbeams, 1st Church, Hattiesburg, Sarah F. Granberry, Sec.	2.25
Mary E. Gibson	.10
Hazel Staton	.10
Madge McGill	.10
Herbert Morris	.25
Vernon-Earnest	.25
Helen M. Thornton	.05
TOTAL	\$50.91

ORPHANAGE

Brought forward	\$156.72
A new friend, Collins, Miss.	.06
Amelia Langford	.10
TOTAL	\$156.88

Sylvarena, Miss., Apr. 27, 1928.
Dear Mrs. Lipsey:

I am a little girl 6 years old. I am getting my sister to write this because I am afraid you could not read my writing. I am telling her what to write. I go to S. S., and my teacher's name is Mrs. Alma Tillison and love her very much. I study my S. S. lesson every Sunday. I have light hair and blue eyes. I have 2 sisters and 1 brother. I am the baby. I have a Father and Mother also. I am sending 10c for the little orphans. Please print this, as I want to surprise Daddy. A new member,

Beulah Mae Sullivan.
I'm glad you didn't leave out the

Father and Mother, Beulah Mae, for they are very important. Thank you for the money.

Harrison, Miss., Apr. 27, 1928.
Dear Mrs. Lipsey:

I am a little girl. Will be 10 years old the 22nd, of May. My school was out on the 25th, of April. I was promoted to the 5th, grade. I go to school in Fayette. My teacher's name is Miss Bessie D. Corban. I love to go to S. S. We are members of Fayette Baptist S. S. That is 2 miles from here. Bro. Horne is our Pastor. I have a brother named Howard and a sister named Evelyn. My Daddy works for the Y. & M. V. R. R. My Grandparents are living with us. Your friend,

Mildred Baker.

And what are you doing now, Mildred? Working the flowers, wiping the dishes, sweeping the front porch? It is nice to have your grandmother and grandfather with you.

West, Miss.

Dear Mrs. Lipsey:
I am a little girl 8 years old, and I am in the third grade. My teacher's name is Mrs. H. W. Banes. Daddy and Mother take The Baptist Record, and I enjoy reading the children's letters. Mrs. Lipsey, I am sending 10c to the orphans' room. Your little friend,

Etha White.

Thank you, my dear, and write again and tell us how soon school is out, and what you are going to do then.

Florence, Miss., Apr. 25, 1928.
Dear Mrs. Lipsey:

I am a little girl 5 years old. I have light hair and dark brown eyes. My Daddy takes the Baptist Record and Mother reads the letters to me. I love to go to S. S. and preaching. My S. S. teacher's name is Mrs. McDaniel. I am sending 10c for the B. B. I. girl. If I see my letter in print, will write again.

Your new member,

Frances Byrd.

You have hair and eyes like Julia Frances, Frances, and part of her name. Have you fair skin, too? Thank you for the money.

Kosciusko, Miss., Apr. 11, 1928.
Dear Mrs. Lipsey:

I am a little girl 9 years old. I am in the third grade. I have two sisters and two brothers. My teacher's name is Miss Mary McCrary. I read the Bible every day. I read The Children's Circle. Daddy takes The Baptist Record. Your friend,

Helen Sproles.

This is your second letter, isn't it, Helen? That's good about reading the Bible.

Louis, Miss., Apr. 25, 1928.
Dear Mrs. Lipsey:

I am a little boy 9 years of age, and in the third grade. I love to go to S. S. I am in the Junior Class. My Mother is dead. She died when I was 4 years old, though I have a step-mother. She is good to me. I love to read The Baptist Record, but I love to read the Children's page best. Well, I guess I had better stop. Your little friend,

A. Z. Perkins.

Don't tell anybody, A. Z., that I said this, but I like to hear people say they love our Page the best. Quite a few say so, too. Write again, won't you?

Pope, Miss., Apr. 7, 1928.
Dear Mrs. Lipsey:

I enjoy reading the children's let-

ters. Every Thursday evening when I get home from school I get "The Baptist Record." The first thing I read is "The Children's Circle." I am sending 25 cents for the little B. B. I. girl. I am glad we can get money enough to furnish the Orphanage a real nice room. I am 8 years old, and am in the fourth grade. I have five brothers. Two of them are married. My Mother's name is Mrs. Nola McCullar. My Daddy's name is Mr. Oscar McCullar. My little niece was to see me last Monday. She sure is cute. She can walk and talk now. She can say, "Come on Gladys." I hope to see my letter in print, as I want to surprise my Daddy. I am a member.

Gladys McCullar.

You surely are a member, Gladys, and an Honor Member, too. The babies are mighty sweet when they get so they can walk and talk, aren't they?

Liberty, Miss., Apr. 21, 1928.
Dear Mrs. Lipsey:

I am a little girl 9 years old. I go to school every day. Have only missed two days this year. That was on account of Grandmother's death. She died April 11th. My Mother knows Bro. Lipsey, and I think you know my teacher, Miss Mildred Burris. I am named for both my Grandmothers. Your little friend,

Mary Florence Turner.

Yes, I know Miss Mildred Burris, Mary Florence. I am sorry about the dear grandmother.

Byhalia, Miss., Apr. 30, 1928.
Dear Mrs. Lipsey:

I am a little girl 6 years old. I have light hair and brown eyes. I have 1 sister and 3 brothers. I go to school, and am in the first grade. My teacher's name is Miss Evelyn Bailey, and love her dearly. Mother reads the letters on the Children's Page to me, and I enjoy them so much. Lots of love to you and all the children. Your friend,

Katie Mae Simpson.

Ask Mother to be sure to read my letter this week to you, and help you to carry it out. Lots of love to you, Katie May.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I am in the third grade. My birthday is on May 22. I like to read The Children's Circle. My Mother belongs to the Baptist Church.

Your little friend,

Maggie Lee.

And so you have, Maggie. Don't you want to be an Honor Member? Read my letter this week, and see how to be.

Lake, Miss., Apr. 22, 1928.
Dear Mrs. Lipsey:

I am a little boy 9 years old. I am in the fourth grade. I go to S. S. every Sunday. There are 65 in my room. My Daddy is Pastor of the Baptist Church at Lake. I read The Children's Circle each week. We do not have the S. B. R. A.'s, but we are going to. I haven't anything else to say. Your friend,

Bill Hughes.

You beat some people I know, Bill, for when you haven't anything to say, you quit. Read what I say in my letter this week, and help me out on that.

McAdams, Miss., Apr. 27, 1928.
Dear Mrs. Lipsey:

I am a little boy 7 years old, and in the third grade. I want to be a member of The Children's Circle. My Father takes The Baptist Record, and I read the letters on the Children's page. I like to read very much, and enjoy the children's page. I am sending 10c for the B. B. I. girl. I don't have any brothers to play with, but have 3 sisters and I play with them. Your little friend,

Preston Deer.

If you can't get brothers to play with, sisters will do right well, won't they, Preston? Come to see us again soon, and thank you.

Lorman, Miss., Apr. 30, 1928.
Dear Mrs. Lipsey:

I am a little girl 8 years old, and in the fourth grade. I go to school at Red Lick. I have a grown sister named Hannah, who teaches at Washington, near Natchez, and I have 3 small sisters. Their names are Eva, Mary and Bobbie. Eva will soon be 10 years old, and is in the grade with me. Mary is 5 and is in the primer. Bobbie is too little to go to school. She was three years old in March. I stay at my Aunt's most of the time in vacation, for my grown sister is there for her vacation. I am sending 25c for the B. B. I. girl. Your little friend,

Edna Burks.

Girls are mighty nice, Edna! I don't see how boys could be sweeter. But after while, when you and Eva and May and Bobbie grow up and get married—not to mention Sister Hannah, and perhaps embarrass her, Mamma and Daddie will have lots of sons, too, won't they? But take your time.

Yazoo City, Miss., May 1, 1928.
Dear Mrs. Lipsey:

I am a little girl 8 years old. I am in the third grade. Thought I would ask if I may join The Children's Circle. I go to S. S. every Sunday. My Mother takes The Baptist Record, and I enjoy reading the children's page. I am sending you 10c. Can do anything you want with it. Your friend,

Newlyn Nesmith.

If you are not a member, Newlyn, I don't know who is. Besides that, you sent some money, which I give to the B. B. I. girl, of course, and that makes you an Honor Member.

Blue Springs, Miss., May 2, 1928.
Dear Mrs. Lipsey:

I am a little girl 11 years old. I have brown eyes and black hair. My birthday is the 30th, of this month. I am a member of the Baptist Church here at Ellistown. Daddy is my Pastor. My Father's name is W. T. Darling. I guess you know him and Mamma. I have read your Circle twice, but I am going to read it every time from now on. I am sending a dollar to help furnish rooms for the orphans. I hope and pray the little orphans are as happy as I. Mamma and my sister have some flowers up. I have a few flowers of my own. I sure do want to be a member of your Circle. Much love to you and the orphans and the Circle readers. Your friend,

Grace Truman Darling.

Yes, Grace, I remember when your father was in Mississippi College. You must write to us again, and help us with our new plan.

Two More A-1 Intermediates for First Quarter

We are glad to report the Intermediate union of 5th Ave., Hattiesburg and W. O. Q. union of Griffith Memorial Jackson A-1 for first quarter. In addition to being A-1 the 5th Ave. Intermediates were 100 percent in Study Course and Giving. A fine record made by a fine group of young people.

The "Ideal" B. Y. P. U.

This new union gives State Teachers College FIVE BYPU's with an enrollment of 135. Mr. Pennebaker our Student Secretary has done a remarkable work this year, and the students go out to bless the entire state in a larger way because of the BYPU work they have gotten at S. T. C.

Sunday School Department

SUNDAY SCHOOL LESSON

June 3, 1928

JESUS FACING BETRAYAL AND DEATH

Mark 14:—42

(From Points for Emphasis, by H. C. Moore)

GOLDEN TEXT—Not what I will, but what thou wilt. Mark 14:36.

(1) The treachery of the traitor was shocking. With hate in his heart since the anointing on Saturday and with the infamous bargain of betrayal made on Tuesday, there he sat on Thursday evening in the apostle circle at the solemn feast. But Jesus knew. Hence with infinite ache of heart he told the disciples that he should be betrayed, that one of his disciples should betray him, and that the betrayer was actually eating with him! What a climax of treachery! No wonder the Apostles began their query of consternation and conscience. Without attracting the attention of the group, Jesus designated the traitor, who seems to have left the room immediately.

(2) The Memorial of the Master was now instituted with all solemnity and yet with utter simplicity, so without difficulty and expense, it might be observed by Christian Churches in all the earth through all the ages. He used two universal elements, the grain of the field and the fruit of the vine; significantly the bread was broken and the wine poured out; and rightly the bread first and wine second. Prayer introduced the two parts of the ordinance, one a benediction and the other a thanksgiving. The symbolism was made perfectly clear, the bread representing his crucified body and the wine representing his Covenant Blood. Each element was given to the disciples by Jesus; he told them to take it; and they all ate of the bread and drank of the wine, omitting neither but partaking of both in order. Thus the memorial of his death was established and is to be kept until he returns and gives the new feast in the heavenly Kingdom.

(3) The agony in the garden shows the Saviour in the depth of sorrow. On reaching his familiar retreat just over the Kidron Brook he left eight of the disciples at the garden entrance, took with him the three who accompanied him to the transfiguration summit and into the chamber of death at the ruler's home, and went within the enclosure. But even the keenest of his sympathizers could not enter with him into this most poignant grief rending his soul to death. Hence he left them on the brink to watch and wait while a few steps away he plunged solitary and alone into the depths of agony. The drowsy disciples could hear the Master's prayer and see his prostrate form quivering with anguish. Thrice he fell on the chilly earth and thrice uttered his fervent appeal, rising step by step to com-

posure and triumph. In the first prayer there was the natural physical shrinking from the bitter crucifixion cup, though his soul assented to the vicarious suffering and his will was submissive to the Father. The second prayer seems a distinct advance over the first. The fetters of the flesh became weaker and the spirit emerged toward triumph, for he wished the Father's will to prevail regardless of his own suffering and loss. Though in the third prayer he used the same words as before, yet he arrived at the stage of complete victory, for the preliminary battle of Calvary was fought in Gethsemane.

HISTORICALLY SPEAKING

Baptists are long on some things, as for instance high-top boots once upon a time. The writer was told the following incident: It was when the high-top boots were the style for young men—with red tops—back when our fathers were "settin' up to the girls". At the old Bogue Chitto church in Pike county, the spring was about a quarter of a mile from the church, near the creek. On a Sunday the boys were "hangin' round" this spring to water the girls who came for water and to "catch a beau". On the roots of a big birch tree some twenty-five to fifty boys were seated, and spent their time joking with one another. One of the crowd seems to have been the leader in teasing another certain, somewhat bashful boy. This ring leader was sporting red-top boots; and was seated on the bottom rim of roots. The bashful boy was on the ground, and his boots were not modest in style. The jibbing became so unpleasant to the latter that he, somewhat wriled, said "I bet you haven't got any socks on!" And suiting the action to the word, he made a pass at one of the boots of the ring leader, and jerked off the boot before the crowd. And to the surprise of the crowd, and the chagrin of the victim, sure enough he didn't have any socks on—and, to make it more embarrassing, his foot had not been washed!

Yet, withal, Baptists are short on records; All who will, please gather up the missing numbers of the following files, and forward to Dr. P. I. Lipsey, Jackson, Mississippi.

(82)—Bogue Chitto Baptist Association: File complete from Organization in 1869 to 1920. Missing 1921 to 1927 inclusive.

(83)—Oktibbeha Baptist Association: Missing, 1879 to 1904 inclusive; 1906 to 1908 inclusive; 1913 to 1915; 1917; 1926; 1927.

(84)—Oktibbeha County Association: Missing; 1926, 1927.

(85)—Oxford Baptist Association: Missing; 1907; 1908; 1911 to 1915; 1919; 1921 to 1927 inclusive.

(86)—Pearl Leaf Baptist Association: Missing; 1895; 1896; 1900 to

1902; 1905; 1911; 1915; 1916; 1920 to 1927 inclusive.

(87)—Pearl River County Association: Missing; 1856 to 1920 inclusive; 1927.

(88)—Pearl River Baptist Association: Missing; 1826; 1827; 1850; 1852; 1863; 1893 to 1908; 1911 to 1914 inclusive; 1917; 1919 to 1927 inclusive.

(89)—Perry County Association: Missing; 1911 to 1919 inclusive; 1921 1923; 1927.

(90)—Pike County Association: File complete.

(91)—Pontotoc County Association: Missing; 1919; 1920.

(92)—Red Creek Association of Regular Baptists: Missing; 1879 to 1886 inclusive; 1888; 1889; 1891; 1894 to 1898 inclusive; 1906; 1907; 1910; 1911; 1913; 1916 to 1919 inclusive; 1924 to 1927 inclusive.

(93)—Rehoboth Baptist Association: Have only the copy of 1878 which is designated the Forty-First Session. Will some one please help us complete this file of this old Association which was organized in 1837?

(94)—Riverside Baptist Association: Missing; 1926; 1927.

With sincere appreciation to all who are aiding in this historical collection, and to those who will fall in line and help, we are,

Yours for service,
J. L. Boyd, Secty. Comm

(Continued from page 9)

Gov. Horton, of Tennessee, during his delivery of the welcome address, remarked, "It is as much our duty to be faithful to God and His cause as it is to subdue the earth". He was a messenger to the Convention.

Dr. Henderson gave this quotation: "Train up a child in the way he should give and when he is wealthy he will not depart from it". This is not scripture, but is true nevertheless. Try it.

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For further information write:
THOMAS J. WATTS,
Corresponding Secretary

1226 Athletic Club Building, Dallas, Texas.

Thursday, May 31, 1928

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi



Rev. and Mrs. J. H. Ware, missionaries to China, who will be our main speakers at each of our District B. Y. P. U. Conventions, and "Emily" who will appear in costume.

Next Week

District B. Y. P. U. Conventions NEXT WEEK: Tupelo 4-5, Meridian 6-7, Gulfport 8-9. A last reminder. We have planned a program that will be helpful. We are bringing the conventions in reach of every body. We are providing free entertainment. We are urging every church to be represented. It is for the old and young, a blessing for all.

Week After Next

District B. Y. P. U. Conventions week after next: Liberty 11-12, Mendenhall 13-14 Webb 15-16. All these conventions begin at three o'clock the first day and close the afternoon of the second day. Pray for a blessing and come expecting it.

New Ones

Mt. Zion, Leake Co., Organizes Senior Union

Mr. A. W. Talbert, our newly appointed associational secretary, had the privilege of attending the Leake County fifth Sunday meeting last fifth Sunday. The meeting was held at Mt. Zion Church. Mr. Talbert, always on the alert for a chance to do some organizing, not only organized the association into an Associational B. Y. P. U. but also got the members of the Mt. Zion Church together and organized a Senior B. Y. P. U. The officers elected are: Murratt Wright, President; W. L. Thomas, Vice-President; Eula

Moore, Secretary; Lucy Jones, Corresponding Secretary; Annie Bell Jones, Treasurer; Mr. G. E. Gunter, B. R. L.; Bettie Ruth Whetstone,

Pianist; Henry Jones, Chorister; William Thomas, Rubye Moore, Pattee Shepherd, Celestia Thomas, Group Captains. We are glad to welcome this union into our growing circle.

Belmont B. Y. P. U. Does Extension Work and Organizes Union at Forest Grove

Vaudie Dean, Secretary of the Belmont B. Y. P. U., reports on their extension work, saying that they have organized a B. Y. P. U. at Forest Grove. Mr. Lee Mann was elected President and the church seems to be interested to the degree that probably soon they will be able to report not only a Senior B. Y. P. U. but a Junior and Adult as well. We appreciate this good work of the Belmont B. Y. P. U. and hope their example may be followed by many other unions.

Silver Creek Organizes Junior Union

Mrs. B. S. Waller reports a newly organized Junior B. Y. P. U. at Silver Creek and says that they have a splendid band of interested, capable, bright and alert boys and girls and expect to do a good piece of work. It is the thing that every church should do. "Train up a child in the way he should go and when he is old he will not depart from it." We shall look forward to some good reports from this splendid union.

Kosciusko Organizes Adult Union

Director J. C. Maxwell reports that they have organized an Adult Union and in speaking of their enthusiasm says: "Believe me, they

are out working." Congratulations, Kosciusko. Why shouldn't every church have an Adult union, where the older members of the church that need the training can get it? Most of them need it; some of them want it, so why not have it? We are glad that every week some church catches that vision and makes provision for these older people in the Training department of the church.

Newton County Associational B. Y. P. U.

The Newton County Associational B. Y. P. U. had its annual meeting on the fifth Sunday of April and met at Decatur. Mr. C. R. Gartin of Poplar Springs Church, Meridian, was with them for the day and made an interesting talk on :Three Things That Will Make A B. Y. P. U. A-1—STUDY, WORK, AND PRAYER." Certainly he is right when he contends that if a union will do these three things it will reach the A-1 standard. In the afternoon he conducted a conference which was a most profitable hour. Mr. T. J. Farr was re-elected President and the work launched for another year on a splendid schedule of activities.

Associational Monthly Meetings

Many Associational B. Y. P. U.'s are now having a meeting once a month, meeting on Sunday afternoon for about two hours. Some of them follow this kind of a plan for their program. The church they meet at this month will render the program next month. They will give whatever kind of program they care to, such as talks, special music, demonstrations, etc. This proves a very satisfactory way of carrying out the programs, and a church will bring into the program some of their members from each department—Junior, Intermediate, Senior and Adult. To the Associational B. Y. P. U.'s that do not feel that they are ready yet for monthly meetings we suggest that certainly nothing less than a meeting each quarter will keep alive the interest and make possible the progress desired as a result of the organization. THE B. Y. P. U. MAGAZINE FOR JULY, which will be mailed to you soon, carries a good suggestive program for an Associational B. Y. P. U. one day convention.

Use the B. Y. P. U. Magazine

On the inside cover of the B. Y. P. U. Magazine there is "A Guide to the use of the Material in this issue." You will notice there is a

reference to the material in the Magazine that will be helpful to each phase of the work. Briefly we suggest that there is help for the President and Program Committee; The Associate Director and Extension Committee; Social Committee; Bible Readers Leader and Instruction Committee; Missionary Committee; Director and other General Officers; Associational Officers, including suggested programs; Poster Committee; Junior, Intermediate Leaders; Pastors; College B. Y. P. U.'s; and in addition to these helps there is splendid reading for EVERYBODY. USE THE B. Y. P. U. MAGAZINE. Get it as an individual subscriber at \$1.00 a year, or order it each quarter with your other B. Y. P. U. Literature; five copies to each union should be ordered.

How about your Association having an Association Assembly this summer?

How about having a County Baptist Picnic? It's a good thing to get together in a social way.

Tuscola

The B. Y. P. U. is progressing nicely, as quite a number of young folks are becoming interested. The following program was rendered Sunday night:

Devotional—Billie Denson.

Introduction, No. 1 and No. 2—Myra Denson.

No. 3—Ethel Brown.

(Continued on page 16)

Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

BEGIN HERE

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BOOK NOTES
All books reviewed in these columns
may be ordered from the Baptist
Book Store, Jackson, Mississippi.
O. Olin Green, A.B., Th.M.
Hazlehurst, Miss.

"And books we know
Are a substantial world, both pure
and good;
Round these with tendrils strong as
flesh and blood.
Our pastime and happiness will
grow." —Wadsworth.

Some Fruits of the Gospel: Experiences of a Medical Missionary by George W. Leavell, M.D., Superintendent, Stout Memorial Hospital, Wuchow, South China. Holland Lectures before the faculty and students of the Southwestern Baptist Theological Seminary in the fall of 1927. Introduction by Dr. L. R. Scarborough. Baptist Sunday School Board, Nashville. \$1.00. In this series of lectures Dr. George W. Leavell has done just what we expected him to do—just what we desired him to do. He does not worry his readers with much 'philosophizing' about China and her great problems, but goes right into the heart of his story and tells us about his experiences and the triumph of the gospel among these heathen people. In his writings, as well as in his speaking, Dr. Leavell has the gift of making us really see the characters and events as he brings them before our minds in panoramic view. The book is a valuable contribution to missionary literature. Literally millions of copies of this book should be distributed throughout the Southland. If anyone doubts the success of our mission work in China let him read this book. Victory for Christ is written on every page.

D. L. Moody: His Message for Today by Charles R. Eardman of Princeton Theological Seminary. Fleming H. Revell Company, New York. Price \$1.50.

During the last three decades of the nineteenth century there is no doubt but that Dwight L. Moody was the greatest single, religious force, humanly speaking in the world. If this statement seems to be too broad, then read the book and be convinced of this fact. While the book is not large it contains a great deal of information about America's greatest evangelist. There is a terseness, a freshness, a uniqueness of style that grips the reader's attention. The author has such insight into the life and work of this great man as enables him to give a true estimate as to the value of his work and his message. Religious workers generally will enjoy and appreciate this interesting book.

The Imitation of Christ, edited from hitherto undiscovered sources by Albert Hyma. The Century Company, New York. Leather \$2.50.

This book is said to have been the best seller for over five hundred years. The present edition is the result of over two years of research work by the editor in the libraries of Europe. This is a new translation, it is claimed, and gives

the original document word for word. In a rather lengthy introduction the editor gives interesting facts about this world-famous book. All who desire to live a purer and holier life will enjoy reading *The Imitation of Christ* and those of artistic minds will appreciate this attractive edition.

The Master Song and Other Addresses, by Mark Wayne Williams, Pastor, Hanson Place Baptist Church, Brooklyn. Doubleday, Doran & Co., Garden City, N. Y. \$1.50.

These addresses, possessing marked originality, poetic imagery, vivid description, brilliancy of style are designed to call the minds of people generally away from the things of the materialistic age in which we live to a more spiritual view of life. The author's keen appreciation of music enables him to point out its meaning and its lessons in all phases of life. The artistic finish, as well as the pleasing literary style, adds greatly to the charm of these addresses.

Training the Junior Citizen, by Nathaniel F. Forsyth. The Abingdon Press, New York. Price, estimated, \$1.50.

This is a book for use with boys and girls of the pre-adolescent age and may be used with good effect by leaders of the Boy Scouts and the Camp Fire Girls, especially for ages from nine to twelve. The programs are quite elaborate and provide material for eight months in the year for two years. The ideas and activities set forth in these programs are such as to build the right sort of character and thus train the right sort of citizens. The book is sensible and the work is well planned.

The Art of the Vatican, by Mary Knight Potter. Decorative cover, full page plates. Price \$3.75. L. C. Page Company, Boston.

Of all the volumes of this delightful series—The Art Galleries of Europe—none is more gratifying to lovers of art than this one. The book is not only charmingly written, but good judgment has been shown in the selection of masterpieces for description. To one who has visited the Eternal City and has gazed upon the priceless art treasures there the book is a joy and a delight. And for those who have not had this privilege their next best opportunity is to buy this book and read it. We know of no other work that will better acquaint the reader with the wonders of this historic palace.

Lamps of Gold, by Samuel Judson Porter, Pastor, First Baptist Church, Washington, D. C. Baptist Sunday School Board, Nashville. Price \$1.75.

The poetic soul of the author is reflected in the attractive title chosen for this volume of sermons. Dr. Porter is not only a master of rhetoric but a preacher of unusual power. His mind moves in the higher realms of thought. Yet, he is able to bring the great spiritual truths of the Bible down to the level of every-day life. Dean Wilber of the George Washington Uni-

versity says in an appreciation of this book: "Dr. Porter sees, and makes others see, the beauty on the morning hills, and his book carries the mystical secret—'Let Christ be in you!'" Such is the estimate this son of noble New England lineage gives to the superb work of one of the loyal sons of the South.

Tested Programs for Special Days, by Bernard C. Clausen, D.D. Fleming H. Revell Company. \$1.00.

Alert and thoughtful pastors will appreciate this little book, so replete with helpful suggestions. These programs have been tested out by the author and have proven helpful in securing better attendance at the church services. It is not expected that all these programs be attempted throughout the year. However, pastors will find the suggestions useful in carrying out similar programs to suit their own conditions.

Youth and Truth, by W. A. Harper, President of Elon College, North Carolina. The Century Company, New York. Price \$1.50.

It is a very common pastime for older people to deplore present-day conditions and to censure the "rising generation". This college president who has had every opportunity of knowing young people comes to their defense and points out their excellencies as well as their shortcomings. His criticisms are constructive and, therefore, helpful. His chapter on "The Spirit of Youth" is one of the best things I have ever read on the subject. The writer believes that young people can be trusted and that they should be dealt with sympathetically. Parents, teachers, and all who are interested in young people will find this book invaluable.

The Better Country, by Dallas Lore Sharp. Houghton Mifflin Company, Boston. Price \$3.00.

This is the story of the journey of a college professor and his wife across the continent. It is delightful reading for one who wants a good description of the country seen between the Hills of Hingham and Santa Barbara. The style is charming and the story is wittily told—pleasant reading in the field of travel, adventure, wit, and philosophy.

—M. G.

The new Baptist students of S. T. C. met with Mr. Pennebaker Sunday evening, April 22, and organized a new Union of the B. Y. P. U. The name "Ideal" was selected for the organization. The following officers were elected:

President, Mr. L. Z. Seal; vice-president, Miss Elam; recording secretary, Miss Lodell Raspberry; corresponding secretary, Mrs. L. Z. Seal; treasurer, Mr. O. A. Amacker; Bible reader's leader, Miss McMullen; Pianist, Miss Onna Mae Mann; chorister, Mr. Rhodes.

There being only seventeen members, the organization was divided into two groups with Miss Lillie Tatum and Mr. Grice as group leaders. In one week's time the membership of the Union has increased enough to form two more groups with Mr. Mason and Mr. Jenkins as group leaders.

IN MEMORIAM

Mrs. Joe Keith

Early Saturday morning a few weeks ago, while others were sleeping, the soul of Mrs. Joe Keith passed into eternity. Her death was caused by heart failure.

She was a Christian wife and mother, always ready to help when needed. She leaves a husband, seven children, and a host of other relatives and friends.

We sometimes wonder why one needed so in the home is taken, but we know that God in his infinite mercy doeth all things well. He alone can comfort the broken-hearted loved ones in these dark hours.

—Her Niece.

Mrs. Carrie Lockett Brown

Was born near Macon, Noxubee County, Miss., Dec. 10, 1836, and died at Kosciusko, May 12, 1928. Married to Capt. J. P. Brown, April 19, 1857. To this union were born four children, two of whom survive: One son, David Lockett Brown, and one daughter, Miss Alice Brown. Her husband, J. P. Brown, departed this life Sept. 15, 1910. Mrs. Brown united with Concord Baptist Church, Choctaw County, in 1857. She moved to Kosciusko in 1879, and had lived there continuously until her death, at the ripe age of 91 years. This Saint of God was one of the sweetest, strongest Christian characters, her pastor has ever known, and he personally sorrows with her loved ones in her departure. "Blessed are the dead who die in the Lord".

—A. T. Cinnamon, Pastor.

Resolutions of Sympathy.

Whereas, in the providence of an all-loving Father, our dearly beloved sister and co-worker, Mrs. J. H. Newton, has been taken from us. And though we shall miss her sadly and feel that her place will be hard to fill, we bow in humble submission to an all-wise God. Therefore, be it resolved:

That in the home-going of this sister, our W. M. S. of Pleasant Hill Church has lost a most valuable member.

That we shall miss her wise counsel, her encouraging words and her gracious presence.

That we extend to her bereaved husband, her devoted children and grandchildren, our loving sympathy and our prayers.

That we commend them to the God she so humbly served and ask a special blessing upon everyone of them.

Be it further resolved, that a copy of these resolutions be spread on the Minutes of the W. M. S., a copy presented to the family, and that they be published in *The Baptist Record* and our home paper.

Mrs. Jno. Reeves,
Mrs. Olin Randall,
Mrs. A. L. Daves,
Committee.

Miss Cary Schilling, sister of our beloved and efficient book-keeper, Miss Bess Schilling, at Baptist Headquarters was called to her heavenly home Thursday May 10, 1928. Many hearts have been saddened by her going but we know some day there will be a glad reunion. She died as she had lived, strong in faith of her God. She was a member of the First Baptist church of Jackson, Miss. The funeral services were conducted by her pastor Dr. W. A. Hewitt, assisted by Dr. T. J. Bailey, Dr. R. B. Gunter and Dr. P. I. Lipsey, and others. She was tenderly laid to rest beneath a mound of beautiful flowers tokens of the love and esteem in which she was held by those who knew her. She leaves to mourn her passing a mother, three sisters, two brothers and other relatives.

Long the struggle ere she left them

Ever patient mild and sweet
Long beside the shining river
Ere she trod the golden street.

And we would not, though we
mourn her,

Call her from that radiant shore,
Knowing up in heaven we'll meet
her

When the parting scenes are o'er.

THE BAPTIST WORLD'S
ALLIANCE, TORONTO, JUNE
23 - 29

This is going to be one of the most interesting religious meetings in all times. There will be Baptists from all parts of the world, Italy, Russia, China, Czechoslovakia, Rumania, France, Spain, etc.

Many of the brethren want to go. I do. But the expenses are more than most of us can meet. There is a gentleman here at Bessemer who will take a party there and back from Birmingham for \$55.00 each if there are as many as sixteen to go. He will make the trip in a bus.

He will go through Knoxville, Middleboro, Lexington, Cincinnati, Dayton, Lima, Toledo, Detroit, Hamilton on to Toronto and back through Niagara, Rochester, Harrisburg, Gettysburg, Baltimore, Washington, Chattanooga and to Birmingham, being gone twenty days. Besides the World's Alliance with the charms and happy associations of such meetings we go through some of the most picturesque scenery in the mountains of Tennessee and over the famous blue grass regions and some of the finest farming lands of Ohio and Michigan with their splendid grain fields, dairies, chicken farms, etc. We will also spend a day at Ford's plant at Detroit, a day at Niagara, three or four days at "Washington City." We can spend our nights at hotels or at tourists' camp houses and eat where and when we please. Rooms at the hotels will run from \$1.00 each per night up. Beds at tourists' houses will be less. These are nicely kept houses or camps all through the North and West. If we put up at expensive hotels we will get by on \$4.00 per day which will make the trip cost only \$135.00 which is the

cheapest sight seeing trip I know anything about. But it will not be so will get along well on \$3.00 a day which with the bus hire will make \$115.00 each. Our running only in the daylight, we shall see the country better.

We shall leave Birmingham at 7:00 a. m., June 18, and return to Birmingham Saturday, July 7, in time for all parties to get home Saturday night or early Sunday morning, July 8.

If those wanting to go will write me and we can get the 16, I shall write ahead for hotel rates along the route for a party.

Trains on the Southern Railway run into Birmingham so that parties coming from Vicksburg or anywhere on the Y. & M. V. or on the Southern Railway from Poplarville or Picayune, north, will reach there in time to get the bus leaving there at 7:00 a. m.

—M. K. Thornton,
Bessemer, Alabama.

The Revival at East Moss Point.

Brother W. A. Murry is the popular pastor here and is doing a fine work. I found the church well organized and functioning in all of its phases of activity. The Sunday School on Sunday morning was an inspiration to behold with the various departments in their respective places with a strong teaching force in all classes was evidence of solid work. The Unions likewise in the evening, I found four and the Adult was large and graded high. Then these Unions were in their prayer-meetings every evening and doing personal work.

Large crowds were in attendance of the preaching services and especially at night when the capacity of the house was taxed to its limit. The people came early and hastily and meant to be on time to pray and work till the services were ended.

Brother Tom Spencer is a member of this church and is a tireless worker and many others. Brother and Mrs. Murry have a grip on the situation and I predict for them one of the best churches on the Coast in the future. Brother Brock and his wife and son were in attendance often and Brother Brock who is pastor of the first church, said that Moss Point was the best opportunity on the Coast because the people went to church as well. Brother Morris, who was pastor there twenty-five years ago, was with us some together with his wife.

I think there were fifteen to join the church and eight or nine of these to be baptized. Brother Murry is a prince to work with and has the work on his heart and many splendid plans for the future and they are being materialized and will be in the end with a great plant for his good people.

W. R. Cooper.

Falling Creek, Clarke County. Good day at Falling Creek last first Sunday—45 or 50 in Sunday School, and good attendance at the preaching service. Then, at the evening service about 50 in the B. Y. P. U. After the B. Y. P. U. the pastor preached from the text, Act.

16:30—"Sirs, what must I do to be saved?" Then when the doors of the church were opened two young men came and confessed Christ, and will be baptized next preaching day. We also have a good prayer meeting every Thursday night that is going to mean much to the church.

"X-RAYS AND RADIIUM IN CANCER"

By
Felix J. Underwood, M. D.

"Radium and X-rays are among the most useful agents in the treatment of cancer. They are employed to effect a cure and they are used to relieve the suffering and extend the lives of incurable patients. Often they are employed to give help when it is too late for cure. Sometimes surgery and X-rays or radium are employed together.

"There is no great difference between the effects produced by radium and X-rays. In either case the object is the destruction of the cancer. The healthy parts surrounding the cancer are to be left unaffected.

"In a well-equipped hospital choice between X-rays and radium depends upon the peculiarities of the case to be treated. Among these is the accessibility of the cancer. In cancer of the tongue, for example, radium is more conveniently used than X-rays.

"X-rays and radium are to be regarded as tools. They are like the surgeon's tools and other instruments and procedures employed in medicine. They have no magical properties which physicians of good standing recognize. In skillful hands they are among the most helpful re-

sources. Unscrupulous persons who are willing to trade upon the credulity of cancer victims sometimes make absurd pretensions for radium. These lead to disastrous results. Both radium and X-rays, when carelessly and ignorantly handled, may aggravate and even cause cancer, as has unfortunately too often been found out by scientific men. The story of Bergonie, who did so much to cure cancer in others, only to succumb himself to cancer induced by X-rays, is tragic."

"Jimmy, I wish you would learn better manners, you're a regular little pig at the table," said Jimmy's father. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is, Jimmy?" "Yes sir," said Jimmy, meekly, "it's a hog's little boy."



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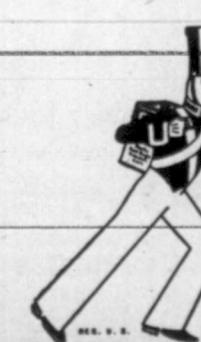


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Every fly and mosquito in the
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of disease-bearing flies and mos-
quitoes. It searches out the cracks
where roaches, bed bugs and ants
hide and breed, destroying their
eggs. Fatal to insects, harmless to
you. Will not stain.

Do not confuse Flit with ordinary
insecticides. Greater killing power
insures satisfaction with Flit. One
of the largest corporations in the
world guarantees Flit to kill in-
sects, or money back. Buy Flit and
a Flit sprayer today.

if you spray

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COLLEGE COLUMN

HILLMAN'S 75th ANNIVERSARY

The annual alumnae meeting of Hillman College this year takes the form of a luncheon which will be served in the college dining room at one o'clock, Saturday May 26th. Mrs. J. W. Provine will act as toastmistress and an interesting program is being planned.

All graduates of Hillman are cordially invited to be present at the luncheon without other formal notice because it is impossible to keep track of the long list of alumnae. The present names and addresses of many are unknown. All those expecting to attend will please send their names for reservations to Miss Katherine Varnado, care Hillman College, Clinton, Miss.

It is earnestly hoped that many loyal alumnae will gather to celebrate the Diamond Anniversary of this splendid institution.

The graduating exercises will be held on the night of the 26th. Dr. W. T. Lowrey who was president of Hillman for 18 years, will deliver the address. Dr. Gaines S. Dobbins of Louisville, Ky., is to preach the sermon before the classes of the two colleges on May 27th. The following young ladies compose the graduating class of Hillman College:

Literary Seniors:

Brock, Sallie—Lexie, Miss.
Carpenter, Mary Alice—Grenada.
Coney, Thelma David—Clinton.
Davis, Opal Louise—Newton.
Dent, Pauline—Marked Tree, Ark.
Hall, Gertrude May—Gloster.
Jackson, Bessie Foss—Belzoni.
Jackson, Ottis—Puckett.
Jones, Bettie V.—Puckett.
Lucas, Clara Evelyn—Yazoo City.
Langston, Bartel—Clinton.
Maddox, Alice Ruth—Baltzer.
Miller, Ruby—Brandon.
McCullough, Mary Evelyn—Florence.
Murray, Grace—Jackson.
Mitchell, Virginia—Itta Bena.
Miles, Zula Mae—Morton.
Poole, Ernestine Evelyn—Gloster.
Ritchie, Etta Louise—Clinton.
Sanders, Elizabeth—West.
Sanders, Myrtice Hilda—Crystal Springs.
Simmons, Kate—Kosciusko.
Smith, Maggie Corine—Lexie.
Shackelford, Opal Elizabeth—Casilla.
Seal, Mildred—Sicily Island, La.
Thornhill, Mattie Patsy—McComb.
Turcotte, Sarah—Clinton.
Walker, Mary Louise—Winona.
Weeks, Montez Helen—Doddsville.

Expression Seniors:

Brown, Mary—Learned.
Coney, Thelma David—Clinton.

Piano Seniors:

Ritchie, Etta Louise—Clinton.
The class of 1929 has elected the following officers next session:

Moselle Spain, Kosciusko
President

Violet Hickman, Isola
Vice President

Anita Watkins, Clinton
Secretary-Treasurer

Officers of the Student Body for 1928-29 are:

Ethel Coleman, Ruleville
President
Willie Mae Dickerson, Hattiesburg
Vice President
Jean Ratliff, Clinton
Secretary-Treasurer

Continued from page 13)

No. 4—Bonnie Young.
No. 5 and 6—Myra Denson.
Closing Prayer—Spurgeon Young.
We were very fortunate in having with us our pastor, Brother C. T. Johnson, who made an interesting and encouraging talk, after the program was concluded.

We feel sure the B. Y. P. U. is going to be a benefit not only to the members of the Union, but to the community as a whole.

—Myrna Denson, Cor. Sec.

Oak Grove S. S. and B. Y. P. U.
Makes New Resolution May 1st
Oak Grove S. S. and B. Y. P. U. makes new resolution May the first to work or quit.

Since we have The Baptist Record in each home of every member of our church, we wish to extend an invitation to each and every one to attend our S. S. at ten o'clock and B. Y. P. U. at seven o'clock each Sunday. Come and bring someone with you. Will try to interest you with the many good lessons we get from God's Word. We need you and you need to study the blessed Word of God. Just remember God in the beginning, God in the end, God throughout eternity. We have some good and efficient workers in S. S. and B. Y. P. U. Mr. D. Lane as Superintendent, Mr. M. Shirley, Teacher of older people's Bible class, Marye Allyce Blaire Teacher of young people's class from sixteen to twenty-five. I being the youngest in class wish to ask all the Christian people to pray that I may prove to be an efficient teacher for

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such a fine class of young people and lead a life that will be a blessing to them also. Mrs. B. F. Bonner, Mrs. W. W. Blair and Mrs. Lane have charge of Intermediates, Juniors and little folks. We are going to work very hard to be an A-1 B. Y. P. U. We wish to beg of each and every one to cooperate and line up with us in this great work. We have a new President, a fine young man, Mr. Cecil Brock, Marye Allyce Blaire, Chorister, Mrs. W. W. Blair, Quiz Leader, Mr. W. A. Albritton, Marye Allyce Blair and Miss Pansy Lane are Group Captains.

We haven't had our Study Course yet, though we will. Last, but not least, we have a fine and efficient Pastor, Brother Wells, of DeSoto. He is a great man of God. He preaches the good old gospel of our loving Savior that will make you love everybody and forget big I and little you.

Marye Allyce Blaire, Reporter.
Shubuta, Miss., Route 2.

Junior No. 2 First Vicksburg In Race For State Banner

Mildred Redell, secretary of the Junior No. 2 BYPU of First church Vicksburg writes that they are in the race for the state Junior Banner to be given next March at Jackson. Now that's fine isn't it? Working for it and telling the world about it. Come on Juniors these No. 2ers are going to show you a good time in this race and we await the results. We appreciate this message coming from Mildred.

"The worship of angels began in the sixth century; the canonization of saints in 884; transubstantiation became a canon law in the Council of Lateran, 1215. Sprinkling was legalized in the council of Ravenna in 1311. Purgatory became a doctrine in the Council of Florence in 1439, the worship of images was finally sanctioned in the Council of Trent in 1546, the immaculate conception of Mary was bound down on the elect by Pope Pius IX in 1854, but it took the Catholic church until 1870 to find out that the pope was infallible." —Ex.

To Whom It May Concern:

Mrs. S. L. Morris, widow of the late Dr. S. L. Morris, is available for religious work, typewriting and general office work. She is a lady of culture and experience, a good leader and organizer in church work, especially in Sunday School and young people's work.

She may be addressed at 1015 Arlington Street, Jackson, Miss.

—T. J. Bailey.

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Mississippi College

The 1928 Summer Session of Mississippi College will begin on June 11th. The session is divided into two six-weeks terms. Regular college courses are offered.

The State Normal for Teachers, which is conducted here each Summer, will begin on June 11th, also.

Clinton is an ideal place to spend the Summer studying. The beautiful campus with modern conveniences is within easy reach of Jackson, Vicksburg and other places of special interest.

For several years the Summer School of Mississippi College has been one of the largest and best in Mississippi. The strong Faculty of the regular session of the College does the teaching. The enrollment for the 1927 Summer Session was 395.

Chrestman Hall, the new fire-proof dormitory, is reserved for girls during the Summer.

Rates are reasonable.

For further information write

J. W. PROVINE, Ph.D., LL.D., President

Mississippi College,
Clinton, Miss.